

THE REVIEW OF REVIEWS

VOL. III. No. 15.]

MARCH, 1891.

[PRICE SIXPENCE.]

THE PROGRESS OF THE WORLD.

March 2nd, 1891.

The Empire
and the
Republic.

TO the English-speaking world there have been many things of much interest to chronicle in the last few weeks. The Supreme Court at Washington has decided that it has jurisdiction to hear the application for a writ of prohibition against the Alaska Court in the case of the seizure of the Canadian sealing vessel in Behring Sea. The initial step, therefore, of transferring this controversy from diplomacy to the judicial arena is not barred. This is of good omen. The first tie between the Empire and the Republic will be judicial rather than political, and we catch a glimpse into the future—the ultimate federation of the whole English-speaking world—through the door which the Supreme Court declares must be left ajar.

The
Elections in
Canada.

The Canadian Elections, which take place on March 5th, have brought into clear relief the fact that the exterior relations of the English-speaking communities to each other

are beginning more and more to dominate questions of internal politics. The Elections in the Dominion are indeed turning upon no other question save this alone,



SIR CHARLES TUPPER.

Upon what terms shall Canada be towards the Empire and towards the Republic? Sir John Macdonald, the premier, with his *fidus Achates*, Sir Charles Tupper, Commissioner of the Dominion and heir-presumptive to the premiership, have appealed to the Canadians for a majority in favour of the maintenance of the Imperial connection, while they have endeavoured by every means in their power to make each elector feel that in voting for their opponents he was voting in favour of the annexation of the Dominion to the United States. This may be clever electioneering, and it seems likely to be crowned with immediate success. But from the

point of view of the maintenance of the Imperial fabric, Sir John Macdonald's tactics are more menacing even than Sir Richard Cartwright's aspirations for free trade with the United States. No doubt it

was very tempting to attach the stigma of treason to the Opposition, but it is the last resort, and the temporary advantage which it may bring to a party is dearly bought at a price which the State must pay. It is deplorable to see the integrity of the Empire and the maintenance of the British Dominion used as counters in the electioneering game. They ought to be above discussion, beyond dispute. He does a poor service to his country who, for the sake of defeating his adversary, contrives to convince the larger half of his fellow-subjects that the smaller half are disloyal to the Crown. A nation so divided against itself cannot be expected to stand.

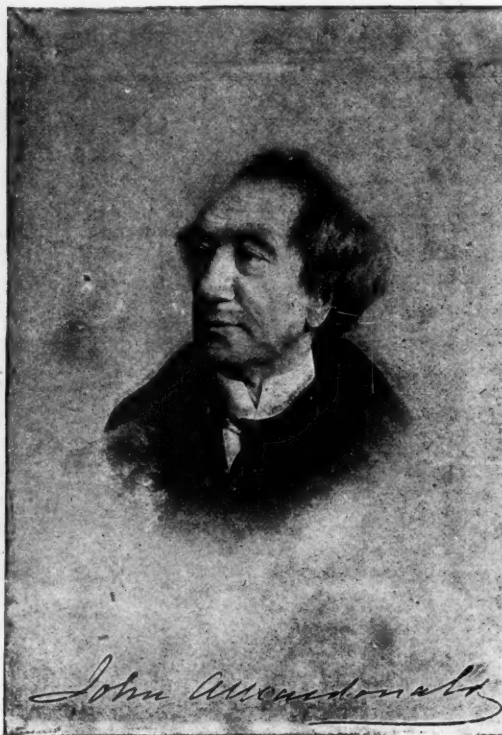
It is noteworthy that the controversy in Canada has arisen out of questions of tariff. The Canadian Opposition demand free trade with the United States, while proposing to maintain the protective tariff against the rest of the world, England included. Against this proposal to establish closer relations with the United States than with the Mother Country, Canadian sentiment has revolted for a time. But solid considerations of their own interest will tend inevitably to lead the Canadians to reconsider their attitude towards their great southern neighbour. Canada, it becomes increasingly evident, will be the pivot upon which will turn the future relations of the two great branches of the English-speaking family. She may be the keystone of the arch which will unite our race, or she may be the cause of an accentuation and an aggravation of all the differences which exist between the Empire and the Republic. Whichever way the elections go, Canada is certain to be driven to establish closer commercial relations with the

United States, and through Canada it may be hoped the rest of the Empire may enter into the great Zollverein of the English-speaking world. While Canadians have been electioneering, the Newfoundlanders have been negotiating. They have made a Reciprocity Treaty with Washington, which they think will give them access with their fish to the American markets on more favourable terms than heretofore. As England has postponed the ratification of the treaty, it is believed at the

prompting of Canada, the islanders are in a state of towering indignation. Newfoundland is more American than Canadian already, and her drift to the United States is not likely to be arrested by the rejection of her Reciprocity Treaty.

While Canadianians have been agitating, Mr. Cecil Rhodes and Imperial Navy Dues. has been conducting in London a vigorous campaign in favour of the establishment of a fiscal system by which, even at some expense of the economical advantages of free trade, the component parts of the British Empire could be more freely welded into one. To make the British Empire self-sufficing —

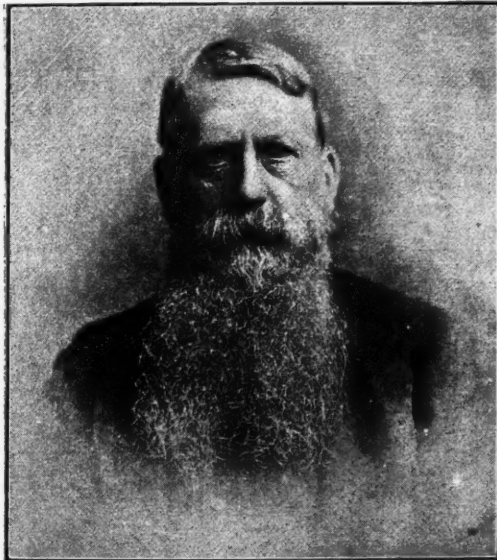
except as to cotton, which must come from the United States—and to give every commonwealth under the flag an argument in £ s. d. for remaining under the flag — this assuredly is worth some sacrifice. It could probably be effected with the least smashing of diplomatic and economic crockery, if the various communities which constitute the British Empire were to agree to levy Navy Dues of, say, 2 per cent. upon all goods entering their ports from outside the Empire, and to devote the proceeds of these dues to the maintenance of the Navy which polices the seas. Any English-speaking com-



SIR JOHN MACDONALD, G.C.B., PREMIER, CANADA.

munity which did not contribute directly to the maintenance of the Navy would be treated as a foreign country. The sea is the highroad of our Empire. It is policed by our fleet; all States which contribute directly to the maintenance of that naval police force would be exempt from the Naval Dues. Those who do not will pay. Thus by the perfectly simple operation of imposing a Navy Due—as we impose light dues and harbour dues—our colonies would get the advantage of a differential duty, and the Empire, as a whole, would obtain a naval police fund, the administration of

Sir Lyon Playfair, of course, took up his parable and discoursed against the resolution from the standpoint of the Free Trader pure and simple, which roused the blood of Sir Gordon Sprigg and made him long to descend from the Strangers' Gallery to the floor of the House, where he might have had an opportunity of telling our Imperial legislators a bit of the Colonial mind. Mr. Lowther, who has at least the courage of his opinions, unfurled the old flag of Protectionism, and thereby gave the enemy occasion to blaspheme; but on the whole the debate was an encouraging sign of the quickened sense of the



From photos by

SIR H. B. LOCH, G.C.M.G.



[Russell and Sons, Baker Street.]

THE HON. CECIL RHODES.

which will necessitate the establishment of closer relations between the world-scattered sections of our Empire.

The Empire Trade League. While this subject has preoccupied Colonial statesmen in Canada and South Africa, its importance is gradually being recognised at home. The debate in the House of Commons raised by Mr. Howard Vincent's resolution in favour of differential duties between goods transported within the Empire and those coming into it from abroad, enabled Mr. Goschen to make a speech which was more sympathetic to the Imperial heretics than has hitherto been heard from a responsible Minister of the Crown.

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importance of our Colonial Empire. As a means of developing the process of political education which is now going on in our midst, Mr. Howard Vincent, and those who are working with him, are engaged in founding an association which they call the "United Empire Trade League," the object of which is explained in the following circular:—

The importance of developing by all possible means the commercial relations between the Mother Country and the Colonies, and between the Colonies themselves, has now become paramount.

It has, therefore, been determined to establish a strong Association having this great aim in view, and uniting on a broad, popular, and patriotic foundation all societies and persons in the United Kingdom and throughout the Empire, interested in the extension of British trade, the

security of British capital, and the prosperity of British labour—whether in the factory or on the land, whether on shore or at sea, whether as employers or employed, and whether as capitalists or wage earners.

The objects for which the United Empire Trade League will strive, independently of party considerations, are:—

(a) The furtherance of advantageous trading relations between all who share allegiance to Her Majesty the Queen.

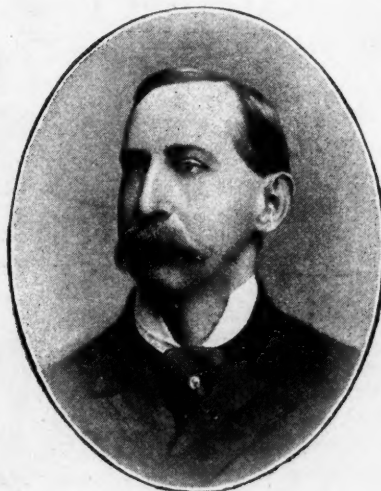
(b) The advancement of the interests of British commerce throughout the world.

The Association will be controlled by a general council, representing home and colonial industries.

military achievements, and one diplomatic and judicial. In Burmah there has been some fighting. The Tsawbwa of Wuntho, "for committing a series of unprovoked attacks on our posts and villages in Burmah"—so runs the proclamation—has been deposed, his palace has been burned, and a British force 600 strong, 200 of whom are white, has occupied Wuntho—not without somewhat stiff stockade fighting. In the Soudan there has been more serious work. Tokar has been reoccupied by the Egyptian force under English command, after a battle in which 1,000 of the Dervishes, under Osman Digna, were



RIGHT HONOURABLE JAMES LOWTHER, M.P.



MR. HOWARD VINCENT, M.P.

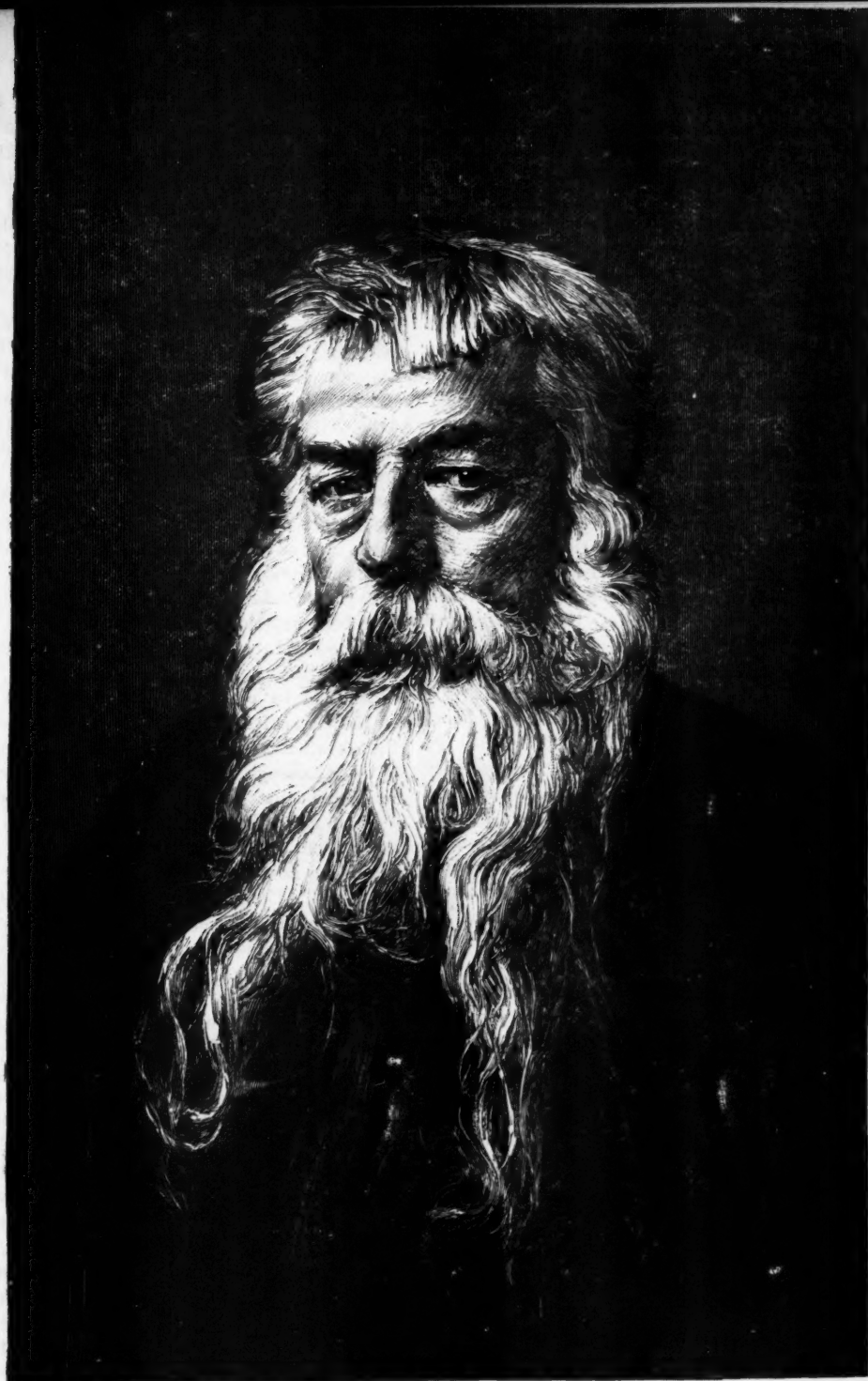
Sir Gordon Sprigg and Sir Alexander Galt, and many other well-known Colonial statesmen, have intimated their intention of joining the League. It may be noticed in this connection that of the representatives of Australia who are now sitting in conference at Sydney to consider the best way to federate the Australian colonies the majority is overwhelmingly Protectionist, the Free Traders being, it is said, outnumbered by at least two to one.

The task of establishing the English
 Englishing of the East. peace—I do not see why we should not substitute this for the old phrase, the Roman peace—over the Eastern world progresses steadily. February has been marked by two

killed. Tokar and Handoub are likely to be occupied permanently. It is the first step on the road to Berber, the key of the Upper Nile. A not less remarkable forward step was taken in Cairo in the middle of February, when the Khedive appointed Mr. Justice Scott, with an Italian assistant, as president of a committee for superintending native tribunals. The French, or such few of them as are interested in the worn-out tradition of French interest in the Nile Valley, are furious. But the incident of the Empress Frederick is sufficient to indicate that France has given herself up to a hopeless passion of hate, which renders her practically impotent outside her own borders.

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MEISSONIER, ARTIST, ETAT. 79.

**The Open Sore
of France.**

In Europe there is an open sore that refuses to heal. It is the wound which was inflicted upon France twenty years ago, when, as security against a repetition of the crime of 1870, Germany crushed the French armies, captured their capital, and dictated a peace in the Palace of Versailles which converted Alsace and Lorraine into Elsass-Lothringen. France deserved her punishment. If her territory had been left intact she could have resented none the less bitterly her overthrow and humiliation; but the loss of her frontier provinces has furnished her with the one plausible pretext for meditating that War of Revenge which, under any circumstances, she would have waged when the first opportunity offered. It was hoped, however, that the French, with the lapse of years, would have obtained sufficient mastery over their emotions to have consented to be civil to their conquerors—at least until the day of the declaration of war. The events of the last few days have dissipated that hope. The outburst of animosity on the part of the Parisian newspapers, on the occasion of the visit of the Empress Frederick to Paris, is a painful reminder that after the lapse of twenty years the open sore of France is still inflamed, and that it is not safe for a German to touch it even with the softest of cold cream. French statesmen, diplomatists, and journalists are much given to ridiculing M. Déroulède in ordinary times. He is a madman, a poet, *un fou furieux*, etc. etc., whom no one would treat seriously; besides, he stands quite alone, is quite insignificant, and not worthy of notice—a mere pimple on the surface of the nation. That all this is the veriest nonsense is apparent enough to-day, when the angry hot spot of France has succeeded in communicating its inflammation to so much of the nation as to bring Europe once more within measurable distance of war. Henceforth none of these solemn wiseacres can pretend that M. Déroulède is *une quantité négligeable*. He may be mad, but his is a madness with which France is bitten; and Europe will do well to reckon in future that, whenever the crisis comes, the real France speaks through M. Déroulède, and not through M. Ribot, or whatever respectable mediocrity may be installed in the Foreign Office on the Quai d'Orsay.

**The Empress
Frederick's
Visit.**

The occasion which has enabled M. Déroulède to demonstrate his power was one which, as his friend, I wish had been more in accordance with the chivalry of his quixotic nature. It is indeed an evil fate which compels patriots to insult a lady, and to help in cheyving a guest from the hospitality of France. The incident of the Empress Frederick is one which will not soon

be forgotten. The Queen's daughter and the Kaiser's mother chivalrously essayed to make the somewhat perilous experiment in her own person of testing how far the flood of bitterness left by the war had been assuaged. Alas! she has not returned from France with the olive branch, but rather with the melancholy experiences of the dove on its first excursion. In the whole waste of waters there was no resting place, for all the high hills that were under the heaven were submerged. The incident briefly told is as follows:—When Meissonier died, the German Emperor wrote a letter in which he paid cordial tribute to the great battle-painter of contemporary Art. It was a recognition by the commander of the greatest army in the world to the fame of the greatest painter-laureate of Mars. The French were pleased, and hopes were entertained that on the neutral field of Art the victors and vanquished might meet as friends. To this the French, who were as much superior to the Germans on canvas as they were proved to be inferior in the field, might naturally have been expected to make no objection. At the forthcoming International Exhibition at Berlin the French artists could, in the artistic arena, avenge Sedan and be crowned as victors in the capital of the German Empire. So M. Detaille and other French artists consented to exhibit, and on the strength of this encouraging response, the Empress Frederick, who is an artist before she is an empress, set off to Paris to make the round of the studios, to inspect the museum, and to make purchases for the furnishing of her new château in the Taunus. At first all went well. The French were somewhat flattered by the Imperial homage, and the only inconvenience Her Majesty endured was in the excessive curiosity of the reporters, who followed her everywhere in platoons. But after a day or two M. Déroulède became uneasy. To him the presence of "the widow of a German general in the late wars" in Paris was painful, and the thought that French artists would exhibit in Berlin oppressed him like a nightmare. So he began to protest in the name of Alsace. At first it seemed as if he would only be as the voice of one crying in the wilderness, but after a time first one paper and then another followed suit. An unfortunate visit paid by the Empress to the museum and picture galleries of Versailles, and the removal of a tricolour wreath by a too courteous attendant from a bust of Henri Reynault during her visit to one of the museums, irritated the national susceptibility, and in a moment it became evident that the open sore of France was almost as angry and as inflamed as it has been any time these twenty years.

Cursed are the mischief-makers, for they, etc. The newspapers of Paris gave tongue. The mob, it is true, showed itself to be better mannered than the journalists.

In the streets nothing was done that dishonoured the reputation of France. But in the press it was far otherwise. One journal after another began to say unkind things, until it seemed as if the Empress was about to be driven out of Paris by a journalistic charivari. She was shown to the door more or less rudely, and the natural consequence followed. The *Kölnische Zeitung*, whose editor, a German Ambassador once told me, ought to be hanged in the interest of the peace of Europe, responded to the ill-mannered and churlish articles in the French press by a violent and brutal rejoinder, in which he called M. Déroulède and his friends "the scum of human society," and declared that every German had been insulted in the person of the Empress. For a moment it really seemed as if a very slight unpleasantness in the streets of Paris might precipitate a war at which civilisation would stand aghast; but fortunately the Empress left Paris, without having been molested, on the morning of the 27th, and she is now in England. The incident is at an end, but its consequences remain. Europe now knows where France stands, and that when any crisis comes it is M. Déroulède, and not the Foreign Minister, who has to be reckoned with as the mouthpiece of France. The immediate result is that the French artists are not going to exhibit at Berlin, and, *per contra*, the German Government, instead of relaxing the irksome passport regulations which it was about to modify in Elsass-Lothringen, issued the following decree:—

From eight a.m. on Tuesday, the 3rd inst., the Order of the 22nd May, 1888, concerning passports, is to be carried out in all points, and especially all facilities for travelling with through tickets are to cease.

France is now known to be effectively neutralised by her hatred of Germany. The newspapers, as usual, have once more led decent, peaceful people to cry, "Cursed are mischief-makers, for they are the children of the devil."

The Kaiser his own Von Moltke.

The German Emperor is evidently determined to go his own way. Count Waldersee, successor of Count Moltke as the Staff-General, has been replaced by Gen. von Schieffen, formerly Quartermaster-General. Count Waldersee is appointed to the command of the 9th Army Corps of Schleswig-Holstein, and he has been promised the command of one of the three armies Germany would have to mobilise in case of war. The incident is notable as indicating the young Emperor's determination to be his own commander-in-chief. Count Waldersee wanted to be Count Moltke *secundus*. That post William II. reserves for himself. Report adds that Count Waldersee has been removed because he insisted on impracticably expensive schemes for strengthening the army.



COUNT WALDERSEE.

Rumblings of the Bismarck Crater. The past month has been full of rumours about Prince Bismarck.

That illustrious personage is in a state of irascible unrest. The volcano is not in full eruption, but there are the premonitory symptoms of an outburst. The fallen Chancellor chafes openly against his evil fate. He has secured two organs—one in Hamburg, the other in Munich—which keep up more or less well-sustained attacks upon General Caprivi's policy, asserting that Caprivi had given in too much to England in Africa, and had violated the usages of office in publishing Prince Bismarck's private memorandum that

England was worth more to Germany than Zanzibar, or, indeed, the whole of Africa. The Prince told a deputation from the Aix la Chapelle Reading Club

that he did not find real satisfaction in the retired life which he was now leading. It could not be expected of any one who had been engaged in politics for forty years that he should be indifferent to the course of events. There was, therefore, no reason why he should abstain from expressing his views on public affairs, especially since he saw that attempts were already beginning to be made to disintegrate the firm edifice of the Empire on different sides.

This kind of remark naturally does not commend itself to the Emperor, who, on February 20th, addressed a significant speech to the Diet of Brandenburg. "The spirit of disobedience," said the young autocrat, "is creeping through the land."

It is trying to confuse the minds of my people and of the men devoted to me. It makes use of an ocean of printers' ink to hide the ways which must be clear to anybody who knows me and my principles." Lest they should be under any misapprehension on that score, William II. told them, "You know that I regard my whole position and my task as given out by Heaven, that I am called in the name of a higher Being, to whom I must one day give account." He then added, "Brandenburgers, your Margrave is speaking to you! Follow him through thick and thin, wherever he shall lead you." To follow the Emperor through thick and thin is, however, anything but Prince Bismarck's mood at present, and the world waits with interested curiosity to see what will be the fallen Chancellor's next move.

Exit In Italy
Crispi. there has
Enter Rudini. been a
sudden transformation. At the General Election, Signor Crispi carried all before him; but on the last day of January

the Chamber threw him out of office by a majority of 186 to 123. The immediate cause of this sudden transformation was the contemptuous reference made by Crispi in the Tribune to the Minghetti Ministry. It was as if Lord Salisbury had attacked the memory of the Gladstone Ministry of 1880-85. Minghetti's former colleagues, who had hitherto supported Crispi, turned against him, and the objection of the Chamber to

the proposed increase of taxation brought about his downfall. But yesterday Signor Crispi's Administration seemed destined to stand against the world. To-day it is already of the past. The Marquis of Rudini, who has succeeded him with a moderate programme—no increase of taxation, reduction of expenditure, *status quo* as to foreign politics and the triple alliance—is to Crispi what Lord Hartington is

to Lord Salisbury. His group is no larger than that of the Liberal Unionists, but it will probably serve as a nucleus for a majority with which the King's Government can be carried on. Note that Count Herbert Bismarck is said to have delivered to Signor Crispi a letter from his father expressing a desire that he should remain for many years at the head of Italian politics. Two hours after the delivery of this letter the vot of the Chamber dismissed him.

The Latin
The Decadent races have
Latins. not been
distinguishing
themselves this
year. On Janu-



M. ANTONIO STARABBA DI RUDINI, ITALIAN PREMIER.

ary 31st there was an abortive attempt at a military insurrection in Oporto in favour of a Republic. Two mutinous regiments seized the Town Hall, and, with the aid of some insurgents, proceeded to elect a Provisional Administration. About 100 had to be killed and wounded before the authority of the Government was restored. The émeute cleared the air, and enabled the Portuguese Government to feel a little steadier on its feet

The Portuguese abortive insurrection was, however, but child's play compared to the horrors that are being perpetrated by the Spanish-Americans in Chili. There the insurgents control the fleet, while the President commands the army. The sea coast is patrolled by hostile ironclads, and Iquique has been the scene of bloody fighting. The town was fired by incendiaries, while the fleet kept up an incessant bombardment, from which it is stated two hundred women and children perished. The fighting lasted from the 15th to the 20th, the town being surrendered to the fleet, recaptured, and again surrendered in the course of a week. According to an English captain who was boarded by a Chilean man-of-war, the country is under a perfect reign of terror.

Husbands and fathers saw their wives and daughters whipped in the public squares by drunken soldiers, while the officers were in a state of intoxication, and paid no attention to the conduct of their men.

The insurgents proclaim their intention of marching upon the capital and executing President Balmaceda and the heads of the Government. Some one certainly seems to stand in urgent need of being hanged. The only relief to this gloomy picture is supplied by the spectacle of the helpful service of the British Admiral, who, with the *Warspite*, the *Espiegle*, and the *Pheasant*, prevented much loss of life and property; while Captain Lambton landed under fire in order to arrange an armistice for saving the women and children. The Chileans might do worse than place themselves, as well as their women and children, under the shelter of the Union Jack.

The Royal Commission on Labour Disputes. In English politics the great event of the month has been the sudden and unexpected decision of the Government in favour of appointing a Royal Commission to inquire into the questions in dispute between employers and employed. It is one among many

signs that our statesmen are recognising more and more that the centre of political power lies in the hands of the wage-earning class. The credit of this new departure—for new departure it is of a very striking kind—belongs to Sir John Gorst. Sir John is the ablest member of the Administration outside the Cabinet. He was sent to Berlin to represent the Empire at the Labour Congress convened by the German Emperor, and came back determined to press for a Royal Commission to inquire into the whole question of the condition of the British workman. Unfortunately, being only an Under-Secretary for India, and having no power behind him, he preached

to deaf ears. Ministers wished to let sleeping dogs lie. At one time it seemed probable that they would accede to his request. They, however, speedily repented themselves of their inclinations in that direction, and a month ago there seemed to be no more prospect of obtaining a Royal Commission than there was of abolishing the London fog. Sir John went down to make his moan before his constituents, and unfolded before them his idea of the Social Programme which a wise Administration would undertake to carry out. This speech, like his other representations, seemed in danger of falling flat; but in a fortunate hour he con-

sented to be interviewed, and accentuated and emphasised his protest against the policy of his colleagues. After that interview Mr. Morley, who would have been supported by the whole of the Liberal party, undertook to move for a Royal Commission to inquire into the hours and conditions of labour, a motion which was certain to receive the support of Sir John Gorst, Lord Randolph Churchill, and a large contingent of the Liberal Unionists and Tory Democrats. The knowledge of this arrangement was brought before Ministers within an hour of the Cabinet meeting on Saturday, the 21st. They found themselves confronted with this situa-



From a photo by

SIR JOHN GORST, M.P.

[Russell and Sons.]

tion: If they refused to appoint a Commission, Mr. Morley, put in motion by their own colleague, Sir John Gorst, British representative at the Berlin Congress, would move a resolution which would unquestionably command the support of the majority of the House of Commons. The choice was left to them whether they would give way at once and monopolise the credit for their bold and independent initiative, or whether they would wait to have their hands forced by a debate which would enable their opponents to obtain all the credit of the new departure. The Cabinet showed a praiseworthy alacrity in recognising its own interests. Within two hours of the information being brought before the Cabinet, the decision was taken which raises the whole labour question before a quasi-judicial Commission. Much, of course, will depend upon the constitution of the Commission, but Ministers have everything to gain by making it as strong and representative as possible, and no mistakes in its constitution can seriously diminish the importance of its appointment. The issue of the Royal Commission is a declaration, on the part of the Government, that the existing conditions of labour are unsatisfactory, and that it is the duty of the State to put in motion all the machinery at its disposal for the purpose of ascertaining in what way its conditions can best be improved.

I give elsewhere the summary of the interview with Sir John Gorst, which may be regarded as the *causa causans* of the Commission, from which it will be seen how clearly the more intelligent Conservatives recognise that the social question will constitute the politics of the future. The same conviction is felt no less strongly on the Liberal side, and we may now expect to see both parties bidding against each other as to which will go the farthest and prove the wisest in its suggestions for improving the condition of labouring men and labouring women. The Liberals have not yet formulated their Social Programme, which is not likely to differ very materially from that of Sir John Gorst's, with the exception of certain additions, the discussion of which will at least be a welcome change from the wearisome banalities which for so long have occupied the attention of our public speakers. The extent to which the State can interfere in restricting child labour and in regulating the hours of adults, the demand for a graduated Income tax, and the possibility of dealing drastically with the Land Question—these questions are now coming to the front with a rush and thereby forcing into the background the

question of Home Rule. The British public, it is said, can only think of one thing at a time. Hitherto Ireland has occupied its attention, but signs are not wanting that Ireland is about to take a back seat.

The Eclipse of Home Rule. We shall probably not lose any time in establishing a system of Home Rule in Ireland if for the next two years we do not think so much about it. It is becoming increasingly evident that unless a sudden and salutary change comes over the minds of Mr. Parnell and his supporters—whether we think about it or whether we do not—Home Rule will be for some time to come entirely out of the range of practical politics. This is not because the majority of the British electorate has changed its mind as to the abstract right of Home Rule; it is only because Mr. Parnell, by the conduct which he is pursuing by appealing to the Irish mob against the representatives of the Irish constituencies, and in forcing his appeal by the argument of the blackthorn, is rendering it quite impossible to carry Home Rule. If Mr. Parnell insists upon converting Ireland into Donnybrook Fair, then Ireland will continue to be treated as Donnybrook Fair for some time to come. He has it in his own hands, and if he persists, Home Rule will be laid on the shelf. It is absurd to say that this decision has been arrived at from any lukewarmness towards Home Rule on the part of Liberals, it is simply a recognition of plain and unmistakable facts. When the Baltic is closed to navigation by the ice of winter, no mariner in his senses ventures to make the voyage from London to St. Petersburg. It is not because he does not want to get there, it is simply because he cannot drive his ship through the ice floes which block the Baltic. He will go as soon as the ice melts, but until then he will go elsewhere. Just so it is with the Liberal party; Mr. Parnell is practically freezing over the Irish Baltic, and until that ice is out of the way we are compelled to choose other channels for doing our business.

Mr. Parnell, it is declared, has not the support of the substantial men either in America or in Australia. He has, however, the support of Mr. William O'Brien, who in the abortive Boulogne negotiations did all in his power to rehabilitate Mr. Parnell. Mr. Dillon was as pronounced an opponent of Mr. Parnell's. When the negotiations failed, the two patriots, agreeing on nothing else, agreed to surrender themselves to Mr. Balfour's gaolers; and they are now in prison serving out their six months. Herein, alas! may we

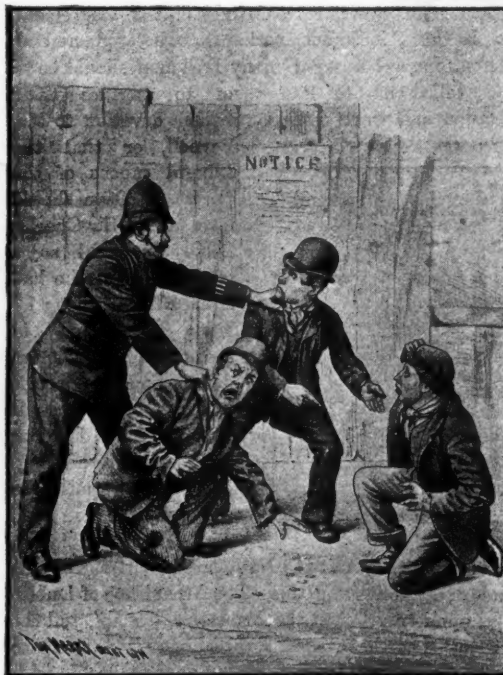
The Politics
of the
Future.

not see foreshadowed the result of Mr. Parnell's rebellion on the fate of his country. Irishmen will not agree, and so Ireland remains under coercion.

• Parliament is sitting, and business is progressing. The Tithes Bill has passed the Commons, and is well through the Lords. Ministers have introduced their new Factory Bill without making any provision for enforcing the emancipation of children of from ten to twelve from labour—a reform which they expressly sanctioned at Berlin. It is one thing, however, to pass an abstract resolution at an International Congress; it is altogether another thing to give practical effect to your pious

was capable of surviving even the rebellion of Mr. Parnell.

The industrial world has been convulsed by strikes, chiefly in the shipping trade, the centre of disturbance lately having been Cardiff, with collateral developments in London. The Scotch railway strike has been settled by the defeat of the men. It seems probable that the shipping strikes will end in the same way. The attempt to boycott all blacklegs can only have a chance of success when the unionists have practically enrolled all but a mere fringe of the workmen belonging to their trade. In other words, compulsion can only



From St. Stephen's Review.]



WHAT IS GAMBLING?

resolutions by an Act of Parliament. Mr. Morley's resolution condemning the conduct of the Irish Government at Tipperary was rejected by a majority of seventy-five. On the other hand, the proposal to disestablish the Welsh Church was only defeated by a majority of thirty-two. The most important electoral event was the return of Mr. Manfield for Northampton in place of Mr. Bradlaugh by a majority of 1,713. The heavy increase of the Liberal majority, from 720 in 1886 to 1,713 in 1891, did much to inspire the Liberals and to convince the Unionists that the Home Rule cause

succeed when it is but the finishing stroke in driving home a conviction which has been sedulously propagated with success by the usual methods of argument and persuasion, and a demonstration of the benefits arising from unionism. Compulsion in the present state of the shipping trade, to say the least, is premature.

The social world in England has been scandalised by an incident which, however insignificant in itself, is not a very pleasant symptom of modern manners and modern morals in high places. To the ordinary honest

man who never gambles, the line between cheating and gambling seems so thin that the offence imputed on this occasion does not appear so frightfully heinous. It is otherwise with that exclusive and peculiar section of mankind known as Society. Perhaps for the very reason that the boundary line between gambling and cheating is so shadowy, the gaming classes have agreed to regard cheating at cards as an unpardonable offence. In their social ethics it corresponds to that mysterious sin of which it is written in the Gospels, "All manner of sin and blasphemy shall be forgiven unto men," but that particular blasphemy shall not be forgiven unto men, neither in this world, nor in the world to come. A man may ruin his friend's only daughter; he may corrupt his neighbour's wife, and destroy his neighbour's home, and Society indignantly denounces all who object to him as if they were Pharisees and persecutors.

But if in the dealing out bits of coloured pasteboard he should take an unfair advantage, so as to cheat his neighbour of a £5 note, away with him, away with him! it is not fit for such a man to live—at least, not in the social circle which he has hitherto graced with his presence. It is very absurd, no doubt, but it exists. And the gravity of the alleged offence is, that it is a violation of the only ethical code to which Society attaches supreme importance. As this violation was said to have been committed in the very presence of the Heir-Apparent, the supreme pontiff of the social hierarchy, it is as if a heretic had denounced Transubstantiation at the footstool of the Pope.

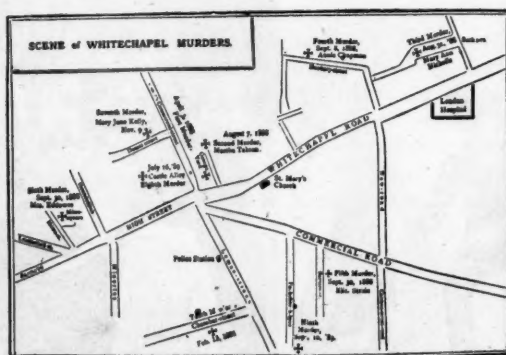
When uppercrust Society was fluttered by the scandal of Tranby Croft, another Thuggee in Whitechapel. Whitechapel murder, on February 13th, once more called attention to the conditions of life in the East of London. It was known six months ago that the woman in question was marked for destruction. The gang of Thugs who ply their trade in Whitechapel have still another victim to make away

with before their tale is complete. Such at least is the statement of those who six months ago declared that "Carotty Nell" was doomed to die; and as they were right in her case, it is probable they may be right in the other. Thuggee is a form of crime familiar enough in India. It is somewhat startling to find that in the capital of the world, under the very eyes of the ubiquitous police and the still more ubiquitous reporter, it is enabled to preserve as impenetrable a secrecy as if it were in the midst of an Indian jungle.

The Catholic While Thuggee is unchecked in Non-Conforming Whitechapel, and gambling, with or Alliance against Adulterers. without cheating, is the amusement of Royalty, it is not, perhaps, to be wondered at that the moral sense of many Irishmen should be so far dulled as to lead them to sacrifice their religion and their morality to their devotion to Mr.

Parnell, or that the Liberal caucus of the Forest of Dean should have asked Sir Charles Dilke to stand as a candidate before he had cleared his character by law. Fortunately, in the midst of this general delinquency of public morality, the Catholic Church stands firm on one side and the English Nonconformists on the other. The Irish Bishops and Archbishops

have practically put the National League outside the pale of Catholic sympathies. The Archbishop of Dublin has publicly rebuked the *Freeman's Journal*, and the Irish Bishops have officially called upon their clergy to warn their flocks against having anything to do with Mr. Parnell. When Dr. Walsh repairs to Rome to open the College of St. Patrick on the 17th inst. he will be able to assure the Pope that in this grave crisis his representatives have done their duty. As for Sir Charles Dilke, the Nonconformists, who forced the Irish to repudiate Mr. Parnell, cannot allow a man found guilty, after full and open trial, of charges immeasurably more heinous than the Irish leader, to return to public life until he has either cleansed his character or pleaded guilty and repented of his crime.



OBITUARY.

1. Dean Plampre of Wells, 69.
Elie Berthet, French novelist, 75.
3. Rosine Bloch, contralto singer.
Emile Blauwaert, Flemish singer.
J. Lamborn Cock, 82.
Thomas Molineux, 88.
4. Cyril Lytton Farrar.
5. Mrs. Moxon, widow of the "Poets' Publisher," 82.
6. Rev. Wm. Evans, "Patriarch" of the Welsh pulpit, 96.
Dr. Jos. M'Kay, President of Methodist College, Belfast.
Freeman H. Morse, formerly United States Consul-General in London, 84.
Capt. Jovis, aeronaut, 46.
8. Master Rider Haggard.
9. Sir William Fitzherbert, Speaker, New Zealand.
Rev. Wm. Freeman.
10. James Redpath, Irish Nationalist.
Mdme. Augusta Berg, Swedish artist.
Lady Emily Pepys, 61.
11. "Sister Patrocinio," Abbess of the Convent of the Immaculate Conception at Guadalupe, 91.
John Nicol, journalist, 45.
12. Musurus Pacha, formerly Turkish Ambassador in London, 83.
13. Brigadier-Gen. Auchinleck.

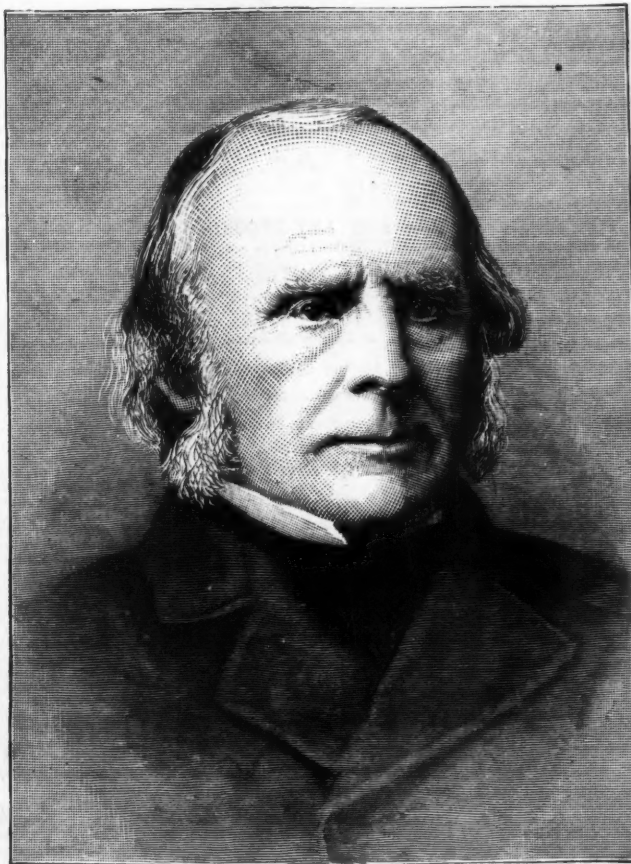


GENERAL W. T. SHERMAN.

13. Col. Richard Dyott, ex-M.P., 82.
Admiral Porter, of the United States Navy, 76.
Dr. J. F. Stevenson.
14. Gen. Sherman, 71.
Baron Nicolai, of La Grande Chartreuse.
John Jackson, contractor.
16. M. Jongkind, marine painter.
"Poet" Close, Laureate of the Lakes, 74.
17. John Maddock, of the Lancashire and Yorkshire Railway Company.
Baron Hansen, Austrian architect, 78.
18. Prof. Lürsen, sculptor.
19. Cardinal Jos. Mihalovic, archbishop of Agram, 77.
Prince Sanjo, Keeper of the Great Seal of Japan.
21. Earl Beauchamp, 60.
Earl of Albemarle, 91.
Count Bylandt Rebecht, Austrian Master of Ordnance, 70.
Signor Magliani, formerly Italian Minister of Finance.
Admiral Pinzoy Alvarez, Commander-in-Chief of the Spanish Navy.
Lady Lambert.
23. Alderman Sir Thomas Gabriel, 79.
Sigismund Berensson, socialist agitator.
24. Cecil Standish, Author of "Nieves."
25. Sir Richard P. Sutton, 37.
Col. W. H. Sorell.
26. Fortuné Du Boisgibey (Castille), novelist, 66.
28. George Kynoch, M.P.

WILLIAM TECUMSEH SHERMAN was one of the greatest generals, on the Union side, of the American Civil War. Born in Ohio in 1820, he was regularly trained for the military profession, graduating at West Point, in 1840, sixth in his class. He at once received a commission in the Artillery, and after some service in the "little wars," went into business, and into the law. On the outbreak of the Civil War he re-entered the army as Colonel of the 13th Regulars, and his great career began. In 1863 he made a brilliant march to reinforce Grant, and relieved Burnside, who was believed to be on the brink of starvation. In March of the following year he assumed command of the Western Armies.

While Grant was beginning his movement on Richmond, Sherman set out against Johnston—the only general on the Confederate side who survives, and who,



From photo by J. Edwards.]

[Park Side, Hyde Park Corner.

THE EARL OF ALBEMARLE.

since the war ended, had been a personal friend of Sherman's. When Lee surrendered, all further resistance was vain, and General Johnston gave up his sword to Sherman. In 1866 he was advanced to the rank of Lieutenant-General, and on the accession of General Grant to the Presidency in 1869, he became General of the Army. His compulsory retirement took place in 1884. He published an account of his military operations in 1876.

GEORGE THOMAS KEPPEL, the veteran Earl of Albemarle, took an active part in the Battle of Waterloo. As junior ensign of the 14th, he carried the flag of the regiment on the memorable march from Brussels, having just come from the Duchess of Richmond's famous ball. He was at one time private secretary to Lord John Russell, but he never took any prominent part in politics.

DIARY FOR FEBRUARY.

EVENTS OF THE MONTH.

- Jan. 31. Resignation of Signor Crispi's Ministry.
Feb. 2. Consecration of Dr. Perowne and Dr. Walsh as Bishops of Worcester and Mauritius.
3. Funeral of Mr. Bradlaugh at Woking Cemetery.
4. Great strike of shoemakers in Vienna.
5. Installation of Canon Gregory as Dean of St. Paul's.
6. Strike at the Butte Docks, Cardiff.
6. Marchese di Rudini undertakes to form a new Italian Ministry.
7. Resolution sent by German Board of Agriculture to the Chancellor on the necessity of legal regulation of the question of breach of contract on the part of agricultural labourers, and the punishment of those who incite to it.
Sir John Macdonald issues a manifesto to the electors of Canada.
9. Letter and Memorial from the Guildhall meeting, respecting the condition of the Jews in Russia, returned to the Lord Mayor from the Tsar.
10. Mr. Balfour receives degree of LL.D. at Trinity College, Dublin.
11. Letter from Mr. Parnell to Mr. O'Brien, breaking off negotiations for peaceful settlement of the differences among the Irish Members.
The Kaiser orders the formation of an Arbitration Committee at the Imperial Dockyard for settlement of labour disputes.
12. Arrest of Mr. Dillon and Mr. O'Brien at Folkestone.
Meeting of anti-Parnellites. Mr. McCarthy's report on the late negotiations discussed and resolutions adopted thanking Messrs. McCarthy and Sexton, maintaining the position taken up, and calling an early meeting of the National Committee in Dublin.
13. Meeting of anti-Parnellites under Mr. J. McCarthy. Committee of six Members appointed to promote the work of organisation in Ireland.
Tenth Whitechapel murder.
14. Notice issued by the Shipping Federation that in consequence of coercion of the new Trades Union, on and after 23rd, no member of the Federation will employ any man who does not pledge himself to carry out his agreement in accordance with the Merchant Shipping Act.
The Sailors' and Firemen's Union, Cardiff, open negotiations for settlement of the strike.
16. Meeting of anti-Parnellite Members. Committee appointed to proceed to Ireland to promote their political campaign.
Meeting of Parnellites in Committee Room No. 15 under Mr. Parnell. Resolution of confidence in Mr. Parnell passed.
Block placed by Labour Unions on vessels in the Thames increasing. The Shipping Federation arrange free labour centres throughout the Thames district.
18. Governmental Decree issued on all Austrian Railways that all foreigners be removed within a year and only Austrians and Hungarians employed.
Sir John Macdonald and Sir Charles Tupper at a meeting at Toronto charge Liberals with treason and conspiracy to annex Canada to the United States.
Withdrawal of Unionist Manifesto and removal of block on Federated steamships in the Thames.
19. Deputation to the President of the Board of Trade from Chambers of Commerce in the principal Lancashire and West Riding towns in reference to Companies' Act Amendment Bill.
20. Battle in the Sudan. Defeat of the Dervishes and occupation of Tokar. Flight of Osman Digna.
Annual Meeting of the United Kingdom Chamber of Shipping. Resolution to establish a Board of Conciliation withdrawn after discussion.
21. Explosion at Springfield Colliery, Canada.
22. New Regulations of the Shipping Federation come into force.
24. Hearing of the Will suit, O'Shea v. Wood,

- Wood, and Wood commenced before Mr. Justice Jeune.
25. Indignation meeting of Boulangists in Paris to protest against the visit of the Empress Frederick to Versailles.
First annual meeting of the Association of County Councils in England and Wales, held at Westminster Town Hall.
26. Launching of the *Royal Arthur* and the *Royal Sovereign* by the Queen at Portsmouth.
27. Nominations for the Canadian General Elections took place.
28. Series of meetings to commemorate Wesley's centenary begun in City Road Wesleyan Chapel.

UTTERANCES, NOTABLE AND OTHERWISE.

- Jan. 31. Mr. Parnell at Ennis.
Feb. 2. Mr. Justin McCarthy at the Liverpool Reform Club on Home Rule.
3. Lord Hartington at the Liverpool Union Club on the recent Irish negotiations.
5. The German Chancellor on German affairs in Africa.
6. Dr. Windthorst in the Reichstag in favour of the Anglo-German Agreement.
12. Mr. Gladstone on Free Libraries.
Sir John Gorst at Chatham on the Labour Question.
15. Sir M. Hicks Beach at the London Chamber of Commerce on Boards of Conciliation and Protection.
21. Lord Randolph Churchill at Paddington on the attitude of the Tory Party in respect to labour questions.
Mr. Chamberlain at the Birmingham Liberal Unionist Club on the Home Rule controversy and the Social Programme.
23. Mr. Parnell at Longford.
The Marquis de Rudini on the relations of Italy to England and France.
25. Sir John Gorst at Chatham on the new Labour Commission.
28. M. Déroulède in Paris on the national feeling as shown by the protest against the Empress Frederick's visit.
Mr. Parnell at Navan.

PARLIAMENTARY RECORD.

HOUSE OF LORDS.

- Feb. 2. Lord Chancellor moves the second reading of the Bill preventing abandoned parents who had deserted their children from resuming custody of them. Bill read a second time.
3. Presentation to Benefices Bill read a second time.
6. Custody of Children Bill passed through Committee.
9. Bill to confer on women the right of being elected members of County Councils, introduced by Lord Meath, and read a first time.
10. Bill to render penal the inciting of infants to betting and wagering, brought in by Lord Herschell.
12. Custody of Children Bill read a third time and passed.
16. Bill for the Elementary Education of the Blind and Deaf, read a second time.
17. Motion for the second reading of the Bill for conferring the Franchise on Women rejected without division.
19. Second Reading of the *Tithes Bill* moved by Lord Salisbury. After speeches by Lord Brabourne, the Archbishop of Canterbury, Lord Selborne, and others Bill was read a second time.
20. Bills for the Amendment of the *Factories and Workshops Act* read a second time.
23. Incitement of Infants to Betting Bill, read a second time.
26. *Tithes Bill* in Committee.
27. *Fishery Board (Scotland) Bill* read a second time.

HOUSE OF COMMONS.

2. *Tithe Rent-charge Bill* resumed in Committee.
3. Motion by Mr. Majorjorbanks for appointment of a Royal Commission to inquire into the merits of and the circumstances attending the adoption of the

magazine rifle. Amendment by Mr. Hanbury, that the appointment of such a Commission was undesirable, carried after discussion and speech by Mr. Stanhope by 108 to 74.
Motion by Sir M. H. Beach for the appointment of a Select Committee in reference to overtime among railway servants agreed to.

Tithe Bill passed through Committee.

4. Second Reading of the *Religious Disabilities Removal Bill* moved by Mr. Gladstone. Speech by Mr. W. H. Smith rejecting the Bill, and by Sir Henry James in support of the Bill. On division, Bill thrown out by 256 to 223.
5. Motion by Mr. Lowther for the adjournment of the House for the discussion of the reduced sentence on Hargan. After speeches by the Home Secretary, Mr. Labouchere, and Sir William Harcourt, Motion withdrawn without division.
Report of the *Tithe Bill* as amended.
9. Debate on the Report Stage of the *Tithe Bill*.
10. Report Stage of the *Tithe Bill* resumed.
11. Motion for the Second Reading of the *Deceased Wife's Sister Bill*. After division, Bill read a second time by 202 to 155.
12. Motion for the Third Reading of the *Tithe Bill*. Bill read a third time by 250 to 101.
13. Resolution by Mr. Buxton requiring the Government to insert clauses in future Government contracts prohibiting subletting, and binding contractors to pay recognised rate of wages and observe the recognised hours. Amendment by Mr. Plunket, declaring that it was the duty of the Government to make provision against sweating, to insert such conditions as might prevent the abuse arising from subletting, and to make every effort to secure the payment of the rate of wages generally accepted as current for competent workmen adopted.
16. Vote of censure moved by Mr. Morley against Government in connection with recent prosecutions at Tipperary. Amendment by Mr. T. W. Russell, that the action of the Government had been imperatively demanded. Speeches by Mr. Gladstone, Mr. Balfour, Mr. W. H. Smith, Sir W. Harcourt. Motion rejected on division by 320 to 245. Debate adjourned.
17. Motion by Mr. H. Vincent that the self-governing Colonies be invited to a Conference to consider with the Imperial Government the best means of developing the trade of the Empire, rejected without division.
18. Second Reading of the Bill for the Amendment of *Factories and Workshop Act of 1878*, moved by Sir H. James. Bill read a second time without dissent.
19. Committee of Supply on the Army Estimates. Mr. Stanhope's annual statement.
20. Debate on Mr. Morgan's Resolution in favour of Disestablishment of the Church in Wales. Speeches by Mr. Gladstone, the Postmaster-General, and the Solicitor-General. Motion defeated on division by 235 to 203.
23. Committee on the Army Estimates. Debate on the vote for 153,896 men resumed. Amendment by Mr. Labouchere defeated by 124 to 25. Vote agreed to.
24. Mr. W. H. Smith confirms the announcement of the appointment of a Royal Commission on Labour Questions. Nomination of Select Committee on the hours of railway servants.
25. Debate on Motion for Second Reading of the Bill to *Remodel the System of Electing Parochial Boards in Scotland*. Speech by the Solicitor-General for Scotland. Bill rejected by 185 to 159.
26. The Home Secretary's Bill for Amending the *Factories Act* read a second time and referred to Standing Committee on Trade.
27. Committee of Supply, Army Estimates.

BY-ELECTIONS.

13. Northampton, 1896. Liberal majority, 1891. (L.), Alderman Mansfield, 439; (O.), Mr. Germaine, 3,723. Liberal majority, 1,713.

Some Caricatures of the Month.



"One heart, one soul, one stomach, but with altogether different inclinations."

THE WONDERFUL TWO-HEADED BOY IN THE EUROPEAN PANTOMIME.

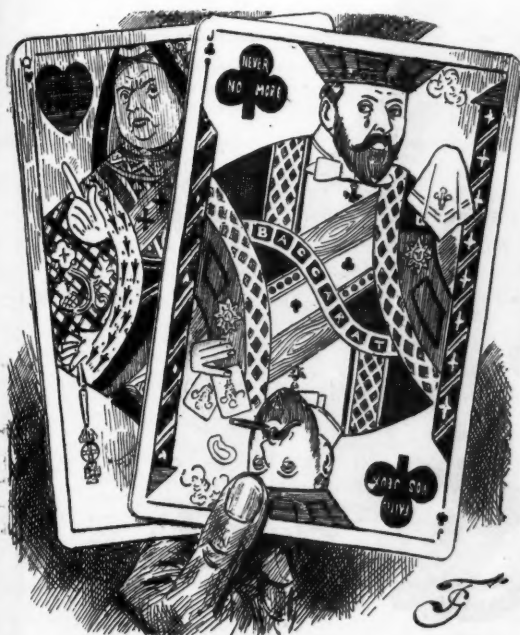
From "Uk," Berlin.



TRYING IT ON.

How disappointed—how SHOULD I LOOK IN STARS AND STRIPES!

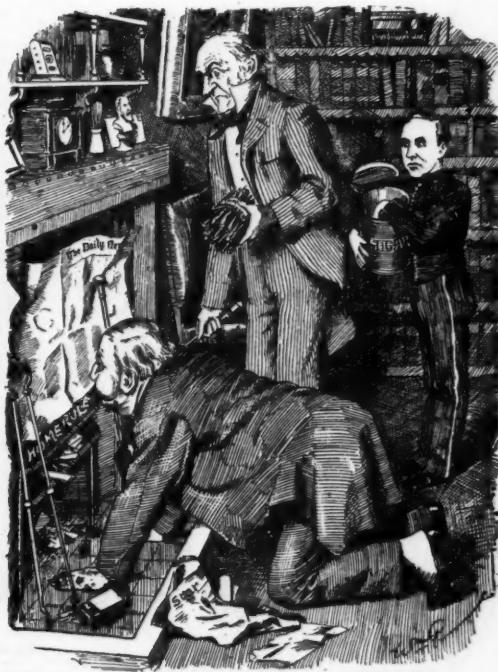
From "Judy," Jan. 21, 1891.



THE GREAT CARD SCANDAL.

THE QUEEN OF HEARTS GIVES THE JACK OF CLUBS "WHAT FOR."

From "Fun," Feb. 22, 1891.



NEARLY OUT THIS TIME!

From "Judy," Feb. 4, 1891.



"HARK! HARK! THE DOGS DO BARK, THE BEGGARS ARE COMING TO TOWN!"

From Grip, Toronto.



THE JEWS IN RUSSIA.

Remember Israel. "COME TO ENGLAND, SA THAR, NO PERSECUTION THAR, SOON MAKE YOUR FORTUNE. BUY A FINANCIAL PAPER OR BY A PUBLIC OFFICER."

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PHOTOGRAPHS OF THE MONTH.

ROYAL.

MESSRS. HUGHES AND MULLINS, RYDE, I.W.

Her Majesty the Queen and Grandchildren. Taken in the grounds at Osborne, the Queen sitting in pony carriage surrounded by five of her little grandchildren. Highlander holding pony's head.

MESSRS. RUSSELL AND SONS, BAKER STREET,

H.R.H. The Duke of Edinburgh. Taken in full uniform. Panel size.

H.R.H. The Duke of Edinburgh and Staff. Taken in undress. Panel size.

POLITICAL.

MESSRS. RUSSELL AND SONS.

Sir H. B. Loch. Excellent portrait of the Governor of Cape Colony.

Hon. C. J. Rhodes. The only portrait of the Premier of Cape Colony taken during his late visit to England.

MESSRS. SCHEMBOCHE, ROME.

Signor Nicotera. Head and shoulders, sid-face. Excellent portrait of the Italian Minister of the Interior.

MR. WM. GILL, ALBANY ST., LONDON.

American Presidential Group. Taken at Blaine Villa in the summer of 1889, and comprising portraits of President Harrison, Mr. Secretary Halford, Mr. Walker Blaine, James G. Blaine, Mrs. Blaine, &c. etc.

SOCIAL.

MESSRS. CHANCELLOR, DUBLIN.
The Duchess of Leinster. Head and bust, ball dress and diamond tiara. Panel.

MESSRS. BASSANO, OLD BOND STREET.

Miss Armytage Moore. Charming photograph. A fine example of photographic lighting and posing. Panel.

MESSRS. RUSSELL AND SONS.

The Countess of Stradbroke. Three-quarter length. Full face. In afternoon dress.

Lady Hilda McNeill. Three-quarter length. In bridal dress.

Lady Rodney. Vignette, head.

Lady Augusta Fane. Vignette, head.

Lady Duffus Hardy. Vignette, head.

Miss Duffus Hardy. Vignette, head.

Earl of Stradbroke. Taken in hunting costume.

Admiral Kennedy. Taken in full Naval uniform.

Admiral Tennyson D'Eyncourt. Taken in uniform.

RELIGIOUS.

MESSRS. RUSSELL AND SONS.

The Right Rev. The Bishop of Lincoln. Full face. Head and shoulders. Lawn sleeves.

The Right Rev. Bishop of Oxford. Head and shoulders.

The Right Rev. Bishop of Liverpool. Head and shoulders. Full face.

The Right Rev. Bishop of Dover. Taken in his robes.

Dr. Walsh. Portrait of the Bishop of Mauritius.

Canon Creighton. Portrait of the Bishop-designate of Peterborough.

Dr. O'Reilly. Portrait of the Principal of Tooting College.

MESSRS. ELLIOTT AND FRY, BAKER STREET.

Canon Teignmouth Shore. Head and shoulders. Full face.

The Rev. Canon Newbolt. Head and shoulders. Full face.

THE STEREOSCOPIC COMPANY, REGENT STREET.

The Rev. Professor Fairbairn. Three positions. Excellent likenesses. Two taken head and shoulders, one sitting down three-quarter length.

LITERARY.

MESSRS. ELLIOTT AND FRY.

Mrs. Alexander. Excellent likeness of the popular novelist. Three-quarter length. Full face.

E. T. Cook, M.A. Good portrait of the Editor of the *Pall Mall Gazette*.

MESSRS. RUSSELL AND SONS.

Rev. H. R. Haweis. Head and shoulders. Full face. Excellent likeness.

THEATRICAL.

MESSRS. ELLIOTT AND FRY.

Miss Julia Neilson. Dressed in the Quaker costume of "The Dancing Girl."

Mr. Fred Terry. As "John Christison" in "The Dancing Girl."

Miss Lily Hanbury. As "Rose Lowdham" in "The People's Idol."

Miss Leyshon. In "In Chan-cery."

MESSRS. RUSSELL AND SONS.

H. Y. Esmond, Esq.

MUSICAL.

MESSRS. ELLIOTT AND FRY.

Miss Mary Davies. Head and shoulders. Full face. Excellent likeness of the popular singer.

Miss Macintyre. An excellent portrait of the creator of the part of "Rebecca" in "Ivanhoe" at the Royal English Opera.

Miss Palliser (Royal English Opera).

Madame Roba. Head and shoulders.

Max Hambourg. In Russian dress.

MESSRS. RUSSELL AND SONS.

Miss Groebbe. Member of Mr. d'Oyly Carte's new company.

"FASHION AND SPORT" has published during February portraits of Miss Deidra Moore and Mr. William Hodson.

Beauty's Queens for March contains large photogravure and several portraits of well-known ladies belonging to London Society.

MR. THADDEUS, the artist to whom I was indebted for the portrait of the Pope, the General of the Jesuits, and Sir Richard Owen, has published this year a mezzotint engraving of his large portrait of Sir Richard Owen, K.C.B., F.R.C.S. These engravings can be had from Mr. Thaddeus, 11, Grand Avenue, Brighton, at ten guineas and five guineas; a few, which are signed by Sir Richard Owen, at twenty-two guineas.



From a photo by)

[Russell and Sons.

THE REV. CANON CREIGHTON, BISHOP OF PETERBORO'.

CHARACTER SKETCH: MARCH.

CHARLES BRADLAUGH.

I HAVE not written the Character Sketch for this month, because I was fortunately able to intrust it to the hands of the person who of all others was most competent to perform the task. Mrs. Annie Besant, his comrade for years, knew Mr. Bradlaugh better than almost any other living man or woman. Mr. Bradlaugh's estimate of her ability and her sympathy was expressed by him shortly before he died in an article written for the American Press, from which I make the following extracts:—

"Mrs. Annie Besant as an orator has few, if any, equals amongst her own sex on either side of the Atlantic. In 1877, on the occasion of her trial, jointly with myself, for publishing the Knowlton pamphlet, Lord Chief Justice Cockburn paid such tribute to Mrs. Besant for her talent as an advocate as is probably without parallel from judge to prisoner in the records of English trials.

"To compensate her for the enforced loneliness of her home, Mrs. Besant's ever-restless mind, from 1877 until 1890, has so constantly sought additional toil, that it is wonderful she has survived the incessant struggle.

"For ten years, as my partner in the publishing and co-editor with me, our work was common, our standpoint on all speculative matters was the same. She was devotion itself, enduring much, and always ready to labour and to suffer, and I have sometimes sorely regretted that my Parliamentary work broke our paths somewhat in twain. During the past four or five years her sympathies have led her to take views of the remedies for social misery in which I cannot concur; and she has found guidance to a mysticism which seems to me

unsound and unreal. But of this I am sure, that, with Lessing, she always seeks for truth, and will never hesitate, whatever the personal consequence, to proclaim in turn each truth she thinks she has found."

The Character Sketch, written by her when the grave had but closed over Mr. Bradlaugh, does not profess to be an impartial summing-up of his life's work. It has never

been the object of these Sketches to give a judicial verdict on a man's life and work. It has been our avowed ideal to present our subject in the light in which he appears to himself at his best, rather than to describe him as he appeared to his enemies at his worst. Partisan journalists of the baser sort have done their worst for years to defile this man's name, and to represent him as a kind of unclean Yahoo, full of blasphemy and sedition. Mrs. Besant's picture, painted from life, comes as a useful corrective to the malignant attacks of bigotted opponents. No doubt Mr. Bradlaugh said very much that was painful, even revolting, to the reverent mind. But what Christian is there who, on reading over the shameful story of intolerance with which Mr. Bradlaugh was treated, does not feel the responsibility for much that was



From a photo by

ANNIE BESANT.

[H. Levy and Co., Belfast.

most deplorable in Mr. Bradlaugh's teaching, lies at the door, not of the Freethinker, but of the un-Christlike Christian of our time. That this resolute soul lived and died doing so much good work for the poor and the oppressed, although without the consolations of Christianity, and without the inspiration of the conscious presence of Our Lord, should surely not be reckoned so much a reproach to him as to those blind leaders of the blind whose bigotry and stupidity drove him outside the fold.

Most dear dead may see that we are mere se our friends they are lights of character, other the dark stain ring all b Where th strong p affection, partiality mere fa parler: v not judg friends, w them.

Especially difficult is any of his temporary judge right Charles laugh. His and intense personality, his perious w imposing sique, a strongly every one came in co with him; touched b either his or his foes. who knew remained ferent to he aro bitterer h against h than did other man time, an awoke mon ionate c siasm devoted There are of his own and men than he i who will grow any now—roug lives of coo prostrate rally even Not to ma own so c break in

CHARLES BRADLAUGH.

BY ANNIE BESANT.

Most certainly I do not pretend that this sketch of my dear dead friend will be an "impartial" one. True, we may see faults in a friend, and because we see them claim that we are impartial judges of his character, but that is a mere self-delusion. Everybody knows how different are our friend's faults from the faults of our enemy; in the one they are the mere shadings that serve to show up the

lights of the character, in the other they are dark stains marring all beauty. Where there is strong personal affection, impartiality is a mere *façon de parler*: we do not judge our friends, we love them.

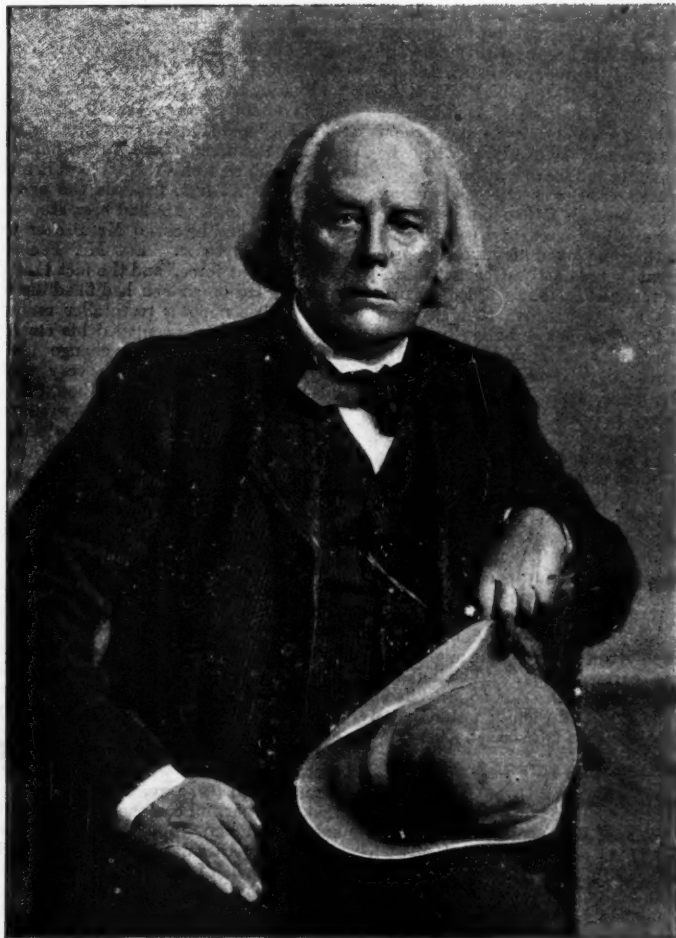
Especially difficult is it for any of his contemporaries to judge rightly of Charles Bradlaugh. His vivid and intense personality, his imperious will, his imposing physique, acted strongly on every one who came in contact with him; all he touched became either his friends or his foes. None who knew him remained indifferent to him; he aroused bitterer hatreds against himself than did any other man of his time, and he awoke more passionate enthusiasm and devoted love. There are men of his own age, and men older than he is—he who will never grow any older now—rough men, battered with toil and hardened by lives of conflict and dour endurance, who were rendered prostrate by the intelligence of his death, and cannot rally even to the work on which their bread depends. Not to many is it given thus to bind men's hearts to his own so closely that when his breaks in death their break in sorrow. Yet thus it was with this dead man.

Impartial judgment cannot yet go forth and stamp its verdict on his life. But far on in the twentieth century, when all our feuds are hushed and our quarrels still, when burning questions are cold and noisy controversies lie silent as that Woking grave, then shall History with her calm eyes, free of passion, read the record of this ended life, speak her judgment on the work he wrought

for his nation, and methinks that then his memory shall pass to her right hand, not her left, and shine for ever as a star in the constellations of England's deathless dead.

Back in the thirties—more exactly, on September 26th, 1833—in Bacchus Walk, Hoxton, the baby who was to be Charles Bradlaugh saw the light of the world that was to offer him so hard a problem. Father a solicitor's clerk, poor and mediocre; mother a gentle, commonplace woman, so far as I have been able to gather. Neither the one nor the other seems to have made a very strong impression on the lad, who was as a young eagle in a barn fowl's nest. The father was fond of fishing, touching at this one point his remarkable son. Good people of an

ordinary type—such is the general faint impression left on my mind about them. His sisters are gentle, sweet-natured women, who have never had any real chance in life, and who will sorely miss the always gentle, helpful brother, who had gone so far away from them and theirs, but never forgot the tie of kindred and affection. In his strong intellect, marked personality, and persistent



From a photo by]

CHARLES BRADLAUGH, 1890.

[Elliott and Fry.

energy, in all the proportions of his virile strength, he stands as much apart from his own family as from average men and women, offering as perplexing a problem to those who see in the individual nothing more than the outcome of physical heredity as they could well essay to solve.

When little Charles Bradlaugh was old enough to learn his A B C, he was sent to Abbey Street National School, Bethnal Green, and from that he went to a boys' school in Coldharbour Street, Hackney Road. At the age of eleven his exiguous education was finished, so far as his parents were concerned, for the lad was needed to help to keep the home together; but he had already begun to educate himself, and was his own best teacher for the rest of his life. This self-education began with a copy of Cobbett's "Political Gridiron," found among his father's books, and Charles Bradlaugh, *stat* ten, laid this as the first brick of his edifice of self-culture. A halfpenny was soon after expended on "The Charter," and behold him launched on the waves of Radicalism, which he navigated during the whole remainder of his life.

From twelve to fourteen, Charles Bradlaugh was an errand boy in the office in which his father was employed, and at fourteen he became wharf clerk and cashier at a coal merchant's. While thus employed his education progressed rapidly; the great surge of the Chartist movement caught him up and touched the boy's ardent nature to enthusiasm; never did he lose the love then acquired for the ringing songs of Ernest Jones and the rhymes of Ebenezer Elliott. He began in real earnest to study, to think. He was too poor to buy books, and his scanty wages were needed at home, but he would stand at the bookstall of some good-natured, second-hand bookseller, and devour some pages of a political treatise, returning day after day to resume the reading till the contents of the book were safely lodged in his most adhesive memory. Figure the boy's disappointment when some thoughtless person, with pockets better lined than his, came along and bought the book, and so put sudden ending to the study. But now and then a book was bought, hardly and slowly earned, a few pence at a time, when the boy was sent an errand and omnibus fare given, and he raced away, his long legs skimming over the ground faster than any omnibus could carry him, that he might not wrong his employer of his time, but might save the pennies to buy some coveted book. "Vocabularies and dictionaries I used to buy," he has said to me, "for I could get most out of them." And then he would buy a stray candle, and sit up conning his treasured books.

HOW HE BECAME A FREETHINKER.

But now another great step was to be taken. His political education was bowling along merrily under the impetus of Chartist meetings; his theological education was to receive a stimulus in its turn. Charles Bradlaugh was earnest in his religion as in everything else; in him all the motive springs of life quivered with passion, and however sternly dominant the intellect, every conviction burned like a fire within him. He could never hold a belief half-heartedly, and the germs of that intensity of the man were in the boy. Chosen to prepare for confirmation, as one of the most promising of his young flock, by the Rev. John Graham Packer, clergyman of his parish church, St. Peter's, Hackney Road, he must needs study the Thirty-nine Articles and compare them with the New Testament. Alas for the boy! he found contradictions that puzzled him, and in no spirit of scepticism, but simply desiring help and explanation, he wrote to Mr. Packer and explained his difficulties. That this boy of fourteen, who was expected to do credit to his

spiritual pastor, should try to understand instead of learning, was too much for the reverend gentleman's patience. He wrote to the parents, denouncing the lad as an atheist, and suspended him for three months from his office as teacher in the Sunday school. This treatment offered no solution to the perplexities in which young Bradlaugh was involved, but it did drive him in the direction of freethought, for, too proud to attend the church while excluded from the school, he betook himself to Bonner's Fields, where political and religious discussions were held on Sundays. He soon began to take part in these, defending Christianity against its assailants, but losing, bit by bit, in argument, the faith which Mr. Packer had maintained only by terrorism. So things went on, and the end of the three months did not see the teacher back in the Sunday school; and months passed over, and the old beliefs crumbled away. A debate on the "Inspiration of the Bible" in 1849 gave the *coup de grâce* to his boyish faith; he suffered and struggled and prayed, but all in vain; he clung to his religion, but it melted away beneath his grasp. At last, towards the end of 1849, he made one last attempt. He had been studying Robert Taylor's "Diegesis," and he asked Mr. Packer to help him to find some answer to it. But Mr. Packer still "owned no argument but force," and the fact that this pertinaciously inquiring lad of sixteen had filled up the measure of his sins by becoming a teetotaler rendered desperate the irate cleric. He persuaded his employers to give him three days in which "to change his opinions or lose his situation"—taking the very means to stereotype the boy in his views. Even then, Charles Bradlaugh did not know how to hesitate between personal advantage and honesty of life. He stood to his opinions and lost his situation, and went out alone into the world, outcast from home, knowing not how to earn his bread, a boy in his seventeenth year; but in his dauntlessness, his honesty, his determination to be true at any cost, he was even then the Charles Bradlaugh whose watchword was "Thorough" all through his gallant life.

HIS YOUTHFUL STRUGGLES.

Now came an interlude in the way of an industrial career of a microscopic and short-lived kind. An old Chartist gave the young outcast shelter for a week, and during this week he started as a coal-merchant. But as he had no money to buy coals, he had to sell them before he could buy them, an upside-down way of conducting a business which, while it avoided the danger of bad debts, did not lead to an extended trade. Still he had one good customer, a baker's wife, the commission on whose orders amounted to 10s. a week. Alack! The good soul learned that her youthful coal-merchant was an infidel, and after subjecting him to a searching cross-examination, she declined further dealings. "I should be afraid my bread would smell of brimstone," she declared, and not a lump more of coal would she have. The coal business perished, consumed in the flame of the burning orthodoxy of the baker's wife, and after some further struggling, young Bradlaugh found a job of selling buckskin braces on commission. Meanwhile he was lodging with the widow of Richard Carlile, a good and staunch-hearted woman, of whom he always spoke with deep respect and gratitude. Here he learned French with Mrs. Carlile's children, varying the proceedings by falling desperately in love with Hypatia Carlile, and also diligently studied Hebrew, Greek, and Arabic. On Sundays he trained his tongue in speech, and soon became known as "the boy orator," speaking much on religion and taking active part in the sympathetic movements in favour of Polish and Hungarian

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liberty. He grew tall, gaunt, and thin, with long arms and legs protruding shamelessly from too brief garments. With humorous pathos in his later years he would describe the dismay with which he found his trousers ascending towards his knees, and his sleeves crawling towards his elbows, while his toes threatened emergence through his boots, declaring that he had never discovered the secret of the children of Israel, who had worn the same shoes for forty years without wearing them out.

WHY HE ENLISTED.

Despite all his struggles, the lad got into debt, and his pain amounted to agony when some friendly Free-thinkers, seeing his poverty, made among themselves a small subscription for him. This well-meant kindness touched him in his most sensitive spot, his pride and independence, and as he walked along near Charing Cross, seeing a poster offering a bounty of £6 10s. to recruits for the East India Service, he walked to the place indicated and offered himself as a recruit. He was accepted, but presently, to his astonishment, found himself enrolled in the 50th Foot of her Majesty's army, instead of in the service of the Honourable East India Company. It appeared that one sergeant owed a man to the other, and paid over Bradlaugh to discharge his liability; but Bradlaugh objected to being treated as a chattel, and proved so determined that he was allowed to choose, within the limits of the English army, what regiment he should be drafted into, and selected the 7th Dragoon Guards. So there he was, in 1850, at seventeen, a recruit in the red jacket, surely the very oddest member of her Majesty's forces.

Mr. Bradlaugh liked nothing better, when in a talkative mood, than to describe his experiences in the "Old Seventh": his efforts at cooking, the wisdom of over-boiling rather than underboiling your potatoes, in case your evil cookery should lead to your being pelted with them; his struggles with a troop-horse who knew more than a man, and who would jump forward or backward, present his head where his tail should be, and otherwise mock at the untrained lanky boy, who understood soldiering so much less than he did himself. Our recruit soon made his way into the trust and even affection of his comrades, as he did all his life long with those among whom he worked. But his first days were not happy ones. They were spent in a sailing vessel, which took him and his fellow-recruits from London to Dublin, and he was very sea-sick and ill at ease with his comrades. They mocked him for his shabby clothes of faded black; they broke open his box, pulled out his books, kicked his Greek lexicon to pieces, and nearly doomed his Arabic vocabulary to the same fate.

THE SEA-SICK RECRUIT.

He was too heart-sick and too sea-sick to defend his property, and would have left the ship with very little glory had it not been for an incident that touched his sense of justice. A storm arose, and, it being necessary to shift the cargo, the captain offered the recruits £5 for their help. The task over, and the storm passed, the captain refused to give the money; there were murmurs, but no one dared to face the captain on his own ship, when suddenly the lanky sea-sick lad sprang from the crowd, and poured out on the astonished captain a flood of indignant eloquence, reproaching him for his meanness, and finally threatening him with a letter to the *Times*! The captain capitulated before the vehement orator, and paid the promised gratuity, the equally amazed recruits discovering that the lad who had seemed so helpless was by no means the fool he looked. Still, the early days were not smooth; he annoyed the officers by being a

stickler for the Queen's Regulations, and amused the men by his clumsiness at drill—the sense that he was compelled to learn taking all the force and energy out of him. A fight with a bully, who was also a good boxer, was one of his early steps to popularity. He fought, expecting to be beaten, but found that when he could hit his enemy the enemy was obliged to fall down. Thenceforth, disregarding all blows aimed at himself, he knocked his opponent down as often as he could, and finally, to his great surprise, found out that he had won. "No one can stand against a blow of 'Leaves,'" was the verdict, "but you're a fool to get in the way of his fist."

SOME EXPLOITS OF "LEAVES."

"Leaves" was his regimental *soubriquet*, for he drank only tea and was always reading books, and when they found that being a teetotaler and a student did not prevent him from exhibiting exceptional physical courage, and from often standing between them and unfair treatment, the name of "Leaves" became one of affection instead of contempt.

On one or two occasions, however, he nearly came to grief. At Rathmines the clergyman of the parish preached a sermon, which was, he said, above the heads of the soldiers present. This annoyed Private Bradlaugh, and he wrote to the preacher, criticising the sermon and pointing to various blunders contained therein. On the following Sunday, the regiment marched to church as usual, but "Leaves" and his comrades were prepared for action if any further insolence should be shown in the pulpit. A contemptuous sentence began, and in a moment three hundred heavy cavalry sabres smote the floor, unhooked, and allowed to fall in one mighty crash. An enquiry was ordered, and Private Bradlaugh was summoned, but luckily the Duke of Cambridge came to hold a review, and no further action was taken.

The other occasion was even more critical. He was orderly-room clerk, and a newly-arrived young officer came into the room where he was sitting at work, and addressed to him some discourteous order. Private Bradlaugh took no notice. The order was repeated with an oath. Still no movement. Then it came again, with some foul words added. The young soldier rose, drew himself to his full height, and, walking up to the officer, bade him leave the room, or he would throw him out. The officer went, but in a few moments the grounding of muskets was heard outside, the door opened, and the Colonel walked in, accompanied by the officer. It was clear that the private soldier had committed an act for which he might be court-martialled, and as he said once, "I felt myself in a tight place." The officer made his accusation, and Private Bradlaugh was bidden to explain. He asked that the officer should state the exact words in which he had addressed him, and the officer who had, after all, a touch of honour in him, gave the offensive sentence, word for word. Then Private Bradlaugh said, addressing his Colonel, that the officer's memory must surely be at fault in the whole matter, as he could not have used language so unbecoming an officer and a gentleman. The Colonel turned to the officer with the dry remark: "I think Private Bradlaugh is right; there *must* be some mistake," and he left the room.

HIS LIFE IN THE ARMY.

As orderly clerk, "Leaves" had a pleasant time enough. He used to read at night, putting his candle into the muzzle of his gun—a reprehensible practice, as he confessed in years when more convenient candlesticks were forthcoming. He became a capital rider, when he was not forced to learn, and got on excellent and affectionate terms with his old equine antagonist, teaching it various

tricks which tended to the hilarity more than to the orderly drill of the regiment. He also grew into an admirable swordsman, gaining a dexterity that in later years often stood him in good stead, and up to 1885 the sword exercise was a favourite amusement with him. It was worth while to see him, as a magnificent specimen of physical vigour, with the heavy cavalry sabre in his hand, whirling it round his head, making tremendous cuts to right and left, lunging forward with astonishing reach, with lips close pressed, eyes flashing, face and form alive, instinct with energy and fire; ah me! all passed away now, helpless in narrow coffin with the earth heaped over him.

Ere his soldier-life came to an end in the summer of 1853—when he bought himself out with a small legacy that came to him—a curiously characteristic act made him the hero of the Inniscarra peasantry. A landowner had put up a gate across a right of way, closing it against soldiers and peasants, while letting the gentry pass through it. "Leaves" looked up the question, and found the right of way was real; so he took with him some soldiers and some peasants, pulled down the gate, broke it up, and wrote on one of the bars: "Pulled up by Charles Bradlaugh, C. 52, VII. D.G." The landowner did not prosecute, and the gate did not reappear. Many another story might be told of his soldier-days, but I must hurry on to the sterner conflicts which lay before him. He left the regiment with a "very good character," respected by his officers, who had learned his value, and loved by his comrades all round.

A SIX-FOOT ERRAND BOY.

When Charles Bradlaugh once more reached London, he found his father dead, and his mother in need of help. But at first he could find no work, seek it as he might. The fine soldierly young fellow, standing six feet one and a-half inch in his stockings, with his bright ingenuous young face and eager manners, found no place into which he could fit. At last a chance came, a chance that few would have grasped. He sought work as a clerk from Mr. Thomas Rogers, a solicitor in Fenchurch Street, but there was no vacancy. As he was leaving, Mr. Rogers mentioned that he wanted an errand boy, and perhaps Mr. Bradlaugh could recommend him one.

"What salary would you give the errand boy?"

"Ten shillings a week."

"Then, I'll take it."

"You!"

Mr. Bradlaugh has told me how astonished Mr. Rogers was, how he suggested that the place was not suitable, and how he himself begged to have it, humorously pleading that his height would not prevent him from starving if he could not get work. Mr. Rogers was at last persuaded, and young Bradlaugh took the place. Surely the queerest of errand boys, twenty years of age, with his great height and soldierly bearing, with his wide reading, his knowledge of Hebrew, Greek, Latin, Arabic, and French, his now-settled political and theological opinions, his mastery of speech. But that he was willing to take the place of an errand boy at 10s. a week shows the stuff of which the future leader was a-building, and that readiness to do any work by which he might gain his bread honestly, never dreaming that any form of labour could degrade him so long as that labour was done to the best of his power. But a young fellow of his rare ability could not long remain an errand boy; nine months after he entered the office he was the head of the common law department; and it was not long before the tall youth, with a profound belief in his own capacities and knowledge, was to be seen in the chambers of judges, doing

his employer's work with such marked success, despite his boyish appearance, that the conduct of cases rapidly fell into his hands.

Charles Bradlaugh now resumed his writing and lecturing work, and though anonymous letters denouncing his infidel clerk were showered upon Mr. Rogers, that gentleman never put on him the slightest pressure, only asking that he should not let his business suffer on account of his personal work. To meet this difficulty Charles Bradlaugh adopted the *nom de guerre* of "Iconoclast," and under this name he wrote and spoke up to the year 1868.

A GOOD MAN, A GOOD HUSBAND, AND A GOOD FATHER.

In 1854 he married Miss Susannah Hooper, the daughter of one of his strongest and most devoted admirers. Mr. Hooper is still living, a very old and feeble man, but to the end "my son Charles" was his pride and glory; he had heard the boy speak in Bonner's Fields, and watched him with unwavering admiration until the grave closed over him before his time. "He is a good man, my dear," old Mr. Hooper has often said to me; "he was a good husband, and he is a good father. He has been too good all his life to everybody near him." No man, they say, is a hero to his *valet de chambre*. Charles Bradlaugh was a hero most of all to those who lived at his side, nearest to him in blood or friendships. It is, perhaps, the finest testimony to his worth that those who were closest to him admired him and loved him even more than any other. No man was more perfect in the home. Simple in his tastes, never grumbling about food or other trifles, content with a slice of cold meat, plenty of mustard, bread and butter, and a cup of tea—or in later years a glass of claret—there was never a complaint or a cross look. He could enjoy a good dinner if it came in his way; he was perfectly content with the plainest of plain fare—the very easiest man to please that any one could wish for.

AUDACITY AND LEGALITY.

Now began that long series of political and theological struggles that made him so loved and trusted a leader of the democracy. As a popular leader he had two salient characteristics: consummate audacity and supreme respect for law. He would beat his foes with legal weapons, and, leading his followers into the most apparently defiant acts, he would throw over them the impenetrable shield of legal right. One of his earliest audacities showed the in marked fashion. Some poor men had saved up enough to build a little hall in Goldsmiths' Row, Hackney, but they built it on freehold land without observing some formality which would have secured them in possession. The freeholder let them build, and then claimed land and building as his own. The men in their trouble went to young Charles Bradlaugh, who, finding that they were legally in the wrong, advised them to offer a rent of £25 a year. The freeholder, charmed at the prospect of obtaining a hall without building it, refused to let the ground, and stood on his "rights." So Mr. Bradlaugh picked out a hundred reliable men, and pledged them to obedience and the maintenance of perfect order. He then went with them to the hall, each carrying a shovelled crowbar, or other convenient tool, and directed them to level the hall with the ground, and carry away every bit of the building materials. These were divided among the subscribers, and the freeholder had his land, bare as at the beginning. There was much rejoicing over the discomfiture of the enemy, but Mr. Bradlaugh advised his friends in the future to come to him before they began to build instead of when they had nearly finished.

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THE PROPAGANDA OF FREETHOUGHT.

From 1854 onwards were waged the bitter conflicts by which an organised freethought party was built up in this country. A few specimens of Mr. Bradlaugh's experiences in these years will go far to explain the occasional bitterness of speech that, isolated from their contexts, and divorced from the occasions that provoked them, were used by the baser of his opponents to exclude him from Parliament.

Wigan was one of the towns visited by Mr. Bradlaugh again and again, until he became as welcome as at first he was hated, and it may serve as illustration of the

They threw stones, cursed him, yelled and hooted, but out of them all not one would meet him face to face. Time after time he went back to Wigan, until all rioting ceased and welcome grew clamorous, as courage and tenacity worked their inevitable results. The story of Wigan is the story of a dozen other towns, in every one of which he finally won the day. Often a hearing was gained from a yelling crowd by some trick, and once gained the hearing could be kept by the orator's tongue. Thus, on one occasion, knowing he would be met by a noisy crowd, he filled his pockets with oranges. His rising to speak was the signal for an indescribable din, which no human voice could domin-



AT TWENTY.



CHARLES BRADLAUGH.

AT TWENTY-SEVEN.

fashion of those early combats. The local clergy stirred up in the town, before he arrived, a furious feeling against "the infidel," and the hall in which he was to lecture was crowded with a hostile audience before he reached it. The windows were broken from outside, while the crowd within yelled; the rector's secretary forced his way in through a window, lime was thrown in, and water poured through the ventilators on the roof. Nevertheless, the lecture was delivered, but matters became more serious at the close. The crowd, composed of well-dressed people, crushed round him, they struck at him from behind, spat in his face, and he was absolutely alone. But he walked through them, unyielding, defiant, and, hundreds as they were against one, his magnetic personality triumphed over their hatred.

ate, so he quietly took his oranges out of his pockets, arranged them in a row on the table, took up one and peeled and ate it. As he began upon another without any attempt at speech, curiosity began to move the crowd, and there was a moment's lull; he lifted his eyes: "Gentlemen, will you tell me for how long you are going on, so that I may know if I need send for more oranges?" It was the last thing in the world the people had expected, and they roared with laughter. In a moment he had begun his speech, captured their attention, and the lecture proceeded peaceably to its close. By courage, tact, and sheer ability, he had—when I joined the party in 1874—so broken down violence of opposition, that I was only personally assailed with physical violence on three or four occasions, and in every large town there were some

hundreds of "Bradlaugh's men," ready to keep the peace at all meetings.

THE LEGAL RIGHTS OF FREE SPEECH.

The establishment of the legal right to speak freely on religious matters was yet harder to win. Here he wore out his antagonists by legal devices, the law being against him. Thus, at Devonport he had hired a field for his lecture, all buildings in the town being refused to him, and he was arrested by Superintendent Edwards, when he had only uttered the words: "Friends, I am about to address you on the Bible." He was locked up and bail refused, kept for three hours in a stone cell, without chair, light, or fire, before he was allowed even into a passage where there was a stove. The charge of blasphemy broke down, the police having been in such a hurry to arrest him that they had not waited for the commission of the offence. Then a charge was trumped up of "exciting to a breach of the peace, and assaulting the constable in the execution of his duty." There were seven magistrates, all hostile; and as the witnesses for the defence were unbelievers, they were rejected one after the other as incapable of taking an oath. All looked well for the Church, when some Nonconformists, indignant at the gross and palpable injustice, came forward as witnesses, and the magistrates reluctantly refused to convict. The *Devonport Independent* speaks of the admiration excited by Mr. Bradlaugh's "remarkable precision, his calm and collected demeanour, and the ability with which he conducted his own case as well as his friends'." But still the lecture had to be delivered, and he circulated a notice that he would deliver it "near" the Devonport Park Lodge. There was an immense crowd; the superintendent with twenty-eight policemen, the mayor with the Riot Act, soldiers in readiness, to resist all attempts at rescue. Placidly came walking down to the meeting-place the young man who was the cause of all the trouble, and strolled on past it to Stonehouse Creek, where a little boat was lying. Nine feet away a larger boat was moored, and to this the equable young man was rowed. There he stood, and proceeded with the delivery of his lecture, after polite bows to the superintendent and the mayor, who knew only too well that the water in Stonehouse Creek was under the jurisdiction of Saltash, a place miles away, and that their warrants did not justify an arrest outside their jurisdiction!

BOUGHT AT A HEAVY PRICE.

The next step was an action for assault and false imprisonment against the superintendent; it resulted in a verdict, but the special jury of Devonshire landowners gave the atheist only a farthing damages, saddling him with heavy costs. The case was then carried to London, and pleaded *in banco*, with no further legal results save increased costs; but it taught local authorities in future to leave freethought advocates alone, and provoked many expressions from the press in favour of free speech. The *Morning Star* called it "a flagrant denial and mockery of justice," and even *Punch* protested against "magistrates becoming judges of controversy and the policeman enforcing their decrees." The suit was one of the many in which he gained much for Liberty but nothing for himself, save a load of debt which kept him always a poor man; and though friends all over the country again and again raised money to reimburse the expenditure thus incurred, the debts were only lightened, not wiped out, and one of the heaviest losses caused by such fights in late years—the cancelling of lecturing engagements and paralysing of work necessary for the earning of his living—was never taken into account at all.

So much has been said of the supposed change in his methods of advocacy in his later years, that it seems as well to quote here, where it will reach so many who knew him not, the following from his own pen, in his journal, the *National Reformer*, in February, 1863. Surely this is not the writing of an uncultured man, brutal and coarse in his controversial methods.

I am an infidel, a rough, self-taught infidel. What honours shall I win if I grow grey in this career? Critics who break a lance against me in my absence, will tell you now that I am from the lower classes, without university education, and that I lack classical lore. Clergymen, who see God's mercy reflected in an eternal hell, will tell you even that I am wanting in a conception of common humanity. Skilled penmen will demonstrate that I have not the merest rudiments of biblical knowledge. I thank these assailants for the past; when they pricked and stung me with their very waspish piety, they did me good service, gave me the clue to my weaknesses, laid bare to me my ignorance, and drove me to acquire knowledge which might otherwise never have been mine. I pray the opposing forces to continue their attacks, that by teaching me my weakness they may make me strong. Some (who have no taste for the excavating, tunnelling, and levelling work, but are vain of having shaken hands, or taken wine with the chairman of a completed line of railway) say: "Oh a mere puller-down!" Is this so? I have preached "equality," not by aiming to reduce men's intellects to the level of my own, but rather by inciting each of my hearers to develop his mind to the fullest extent, obtaining thus the hope, not of an equality of ignorance, but of a more equal diffusion of knowledge. I have attacked the Bible, but never the letter alone; the Church, but never have I confined myself to a mere assault on its practices. I have deemed that I attacked theology best in asserting most the fulness of humanity. I have regarded iconoclasm as a means, not as an end. The work is weary, but the end is well. The political prisoner in the Austrian dungeon day by day files at the massive chain and sturdy bar. The labour is serious, but the reward is great. Tell him it is poor drudgery work, and he tells you "But I toil for freedom!" Watch another captive, how, with an old nail, rusted and rotten, he picks, atom by atom, the mortar from between the stones of his prison wall. Tell him that other men have used more perfect tools; he will answer, "This old red-rusty nail is to me bright silver lever, powerful instrument, for it is the only tool I have wherewith to toil for liberty." Tell the backwoodsman who, with axe in hand, hews at the trunks of sturdy trees, that his is destructive work, and he will answer, "I clear the ground, that plough and reaping-hook may be used by and by." And I answer that in many men—and women too, alas!—thought is prison-bound with massive chains of old church welding; that human capacity for progress is hindered, grated in by prison bars, priest-wrought and law-protected; that the good wide field of common humanity is over-covered with the trunks of vast creed-frauds, the out-growth of ancient mythologies. I affirm that file, old nail, and axe are useful, and their use honourable, not as an end, but as some means towards the end for which all true men should strive—that is, the enduring happiness of mankind.

UNCHRISTLIKE CHRISTIANS.

So wrote Charles Bradlaugh, surely not unworthily, just eight-and-twenty years ago. Was this the language of an ignoramus, an untrained thinker, a brutal controversialist? It may be asked, "But why, if he were such as you depict, should he have aroused such bitter hatred, and have earned such a reputation?" The answer is not far to seek. When he began his iconoclastic work, orthodoxy was rigid and imperious, and any who challenged the inspiration of the Bible, eternal torture, vicarious atonement, were looked on as men of foul lives, seeking cover for sin in licence of criticism. No one

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[A's "Collected Speeches,"

From the Frontispiece to]

W. L. G. A. S.

waited to hear before condemning, to examine before denouncing. He was "an infidel." It was enough. Clergy incited their flocks to mob him, to stone him, to break the windows of the hall he lectured in, of the house that sheltered him; and if amid a crowd of howling believers, yelled at, cursed, struck, he let fall some biting sarcasm, some bitter gibe, it was caught up, repeated, exaggerated, and scattered broadcast as representing his general style of advocacy, without a syllable of the circumstances in the midst of which it was flung forth. To-day, largely because of the work this man has done for liberty, thought and criticism have become so free that they seem a matter of course, and younger men cannot understand that the Charles Bradlaugh they knew was the Charles Bradlaugh of thirty odd years ago; they think he has changed, when it is he who has changed public opinion. If Dr. Momerie could preach from the chapel of the Foundling Hospital doctrines that fifty years ago would have landed him in gaol, he has to thank for his liberty Charles Bradlaugh and that band of men whom he inspired and led.

The tone of the opposition encountered by him may be judged by the following letter, which he printed in the *National Reformer* :—

"Newchurch, May 1st, 1865.

"Dear Sir,

"I was in company with Mr. Verity yesterday and laid the contents of your letter before him, and although I deem it low and contemptible to take any notice of individuals who are ever and anon crying out against Christianity, yet for the sake of indulging you in your worse than beast-like propensities, I am instructed to inform you that Mr. Verity is waiting to hear from Mr. Bradlaugh, or any other fool who happens to be so mad as to imbibe your empty notions.

"Yours,

"THOS. FIELDEN."

The "fool's" answer was, at least, more gracefully worded :—

"Mr. Verity must be a pleasant man to encounter, if he instructed Mr. Fielden to write the above, and in any case the prospect of meeting a teacher whose disciple pens such an epistle is an enticing one. My message to him is to accustom himself to a more gentlemanly and less scriptural style of communication. Coarseness is not necessarily a virtue; in a costermonger or a piously miseducated parson it is to be looked for; in a public speaker or writer it is better avoided."

IN HYDE PARK AND TRAFALGAR SQUARE.

His political work was as energetic during all these years, if not more energetic, than his anti-theological propaganda. He came prominently before the country in 1855, when he gave evidence before the Royal Commission appointed to inquire into the disturbances at Hyde Park in that year; his quiet statement that he went to the park because Sir Richard Mayne had prohibited the meeting—"I had not heard then, and have not heard now, that Sir Richard Mayne has any power to forbid my going into the park, *therefore I went*"—his urbane offer to show the Commissioner how to unhorse an aggressive policeman, if one who was present would mount his horse then standing below in Palace Yard, attracted much attention at the time. In the Reform agitation he played a prominent part, and many a tale is told by London reformers of those excited days; how he charged on horseback up the steps of Trafalgar Square to stop some stone-throwing that had begun near the National Gallery, and that might have grown in a few minutes into a riot impossible to quell; how he frustrated attempts to break their processions, on one occasion having a hansom cab, with a protesting "swell" inside, lifted off its wheels, carried bodily away, and deposited

in a side street; how he cleared out a corner where a number of thieves had congregated, with a heavy riding-whip as his weapon; how he stopped the commencing fighting when the Hyde Park railings went down. All these stories and many more are written in the loving memories of those who followed him, and found him always brave and true. And they delight to tell how he would defy unfair authority under shield of law.

READY TO REPEL FORCE WITH FORCE.

Thus a great meeting was called in Trafalgar Square, while Parliament was sitting, to protest against action taken in the House of Commons—a quite illegal thing. The meeting was forbidden, the promoters in despair. They went to Charles Bradlaugh; he called the meeting, merely changing the form in which the object was couched, making it legal instead of illegal, and defied the authorities to break it up. So again with a forbidden Hyde Park meeting; he informed the police of his intention; sent for by a statesman high in office, he repeated his determination; told that the meeting would be broken up by the soldiers, he gravely thanked his informant for the warning, saying that he would not lead unharmed men into danger of being shot down; that he would not be the first to use violence, but that if violence were illegally committed on the people, peacefully assembled in legal meeting, he would repel force by force. Said with his peculiar slow gravity, with level-fronting eyes, the menace would not fail of its full weight. The statesman understood, the meeting was held, and no attack was made. But he had taken all his precautions. Two hundred men were round him, ready to obey him, and had the soldiers been wickedly sent out to fire on the people, he was ready, as he said, to repel force by force, to guard the people who trusted him and answered to his summons.

HIS SYMPATHIES WITH FRANCE.

In foreign politics he took an active part, aiding in the famous defence of Dr. Simon Bernard in 1859, and in the same year delivering a lecture against the French Emperor that so disturbed the occupant of the Tuileries that representations were made to the English Government, and the London hall engaged for the lecture was taken possession of by the police. He hated Louis Napoleon as he hated few men: "le sang de mes amis," he wrote, "était sur son âme." But when Napoleon fell, he threw himself, heart and soul, into an agitation to prevent the English alliance with Germany for which the English Court was believed to be working, and that so successfully that he was publicly thanked by the Government of National Defence, which wrote him that in France he would always be *concitoyen*. For Prince Napoléon (Jerome) he had a real affection, regarding him as exceptionally able and as a man of the greatest possibilities; but he would often be angered by the indolence with which his own active nature had no sympathy, and by the folly which would let some trivial amusement draw him away from great affairs of State.

AN ITALIAN ADVENTURE.

Italy, too, he served in the days ere Italy became again a nation. For Mazzini he entertained a positive veneration—"I would have died for that man," he has said to me—only wishing that some worldly insight into men's characters could have been added to the courage of the hero and the loftiness of the saint. Carrying letters from Italy to Mazzini in which men's lives were hidden, he once nearly lost his own. The Papal gendarmes boarded the vessel in which he was, and, all persuasion failing, he was at last compelled to draw his revolver; none dared

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attack him in front, but they would have captured him from behind had not a plucky American sprung to his help and placed his back against Charles Bradlaugh's, arming himself with a chair as weapon. The gendarmes departed for further orders, and the ship was out of reach ere they could return. He had one purely comical adventure, interesting only in showing the readiness with which he could extricate himself from a difficulty. The police at Montalbo tried to deprive him of his revolver, on the ground that the carrying of revolvers was forbidden by the Italian law. Having already found it useful, he declined to give it up, and a struggle for its possession was imminent, owner and policeman both hanging on to it; in a moment he was seized from all sides, and was obliged to fall back on argument, so he carefully explained that he had insured his life in the Life Assurance Company, and had to do with the Sovereign and Midland Assurance Company as well, so that he was bound to defend his life

from the great Republican meeting at Birmingham. "Caballero Bradlaugh" was heartily welcomed at Madrid and a State banquet was given in his honour, and he made at it a remarkable speech, of which the last sentences may be given here. He had expressed the hope that at the end of twenty years England might be Republican, and he concluded:—

Speaking for myself, I may answer that if a Republic could come to-morrow in England, without force, without bloodshed, without crime, without ruined cities and anger-maddened peoples, then I would be the first to greet it and to serve it; but our Republic will, I trust, come nursed by the school, the brain, the pen, and the tongue, and not heralded by the cannon's roar or carved by the sword. Hence it is that I say I should prefer to work, even for twenty years, to strengthen men's brains, so that they may know how to keep the Republic when they have won it, and that it may be an indestructible Republic, which shall honour the



AUGUST 3RD, 1881.

[From St. Stephen's Review.]



MARCH 14TH, 1888.

and carry arms. This argument was too much for the police, who carefully took down the imposing titles and promptly released him, revolver and all!

A KNIGHT ERRANT OF LIBERTY IN SPAIN—

When Spain made her short-lived Republic, this knight-errant of liberty went to Madrid, 1873, crossing the Carlist lines at peril of life, meeting with some curious and dangerous adventures—as when he requisitioned an old chaise, and telling the driver that if he stopped on any pretext he would shoot him, and the driver went at a furious gallop despite yells and stray musket-balls from Carlist scouts, rightly judging that the bullet in the revolver behind him in the grip of the stern-speaking Englishman was more dangerous than the ill-aimed shots of his countrymen—but reaching Madrid safely and delivering to Castelar a letter with which he was charged

destinies of the people of England, and serve as guide as well as mother to the English-speaking races throughout the world.

I am told that Castelar, baited by a group of Intransigentes, at last angrily told them that Bradlaugh, the red-hot English Republican, was far more reasonable than they, and that if they had understood the speech he made they would have thrown him out of the window instead of cheering him!

—AND IN IRELAND.

While thus aiding foreign peoples in their struggles towards liberty, he did not forget a people nearer home. He recognised in Ireland the same rights that he pleaded for in France, in Spain, in Italy; he took part in the agitation that culminated in the Fenian movement, and drafted the famous manifesto—except the proclamation

of an Irish Republic, which he protested against as impracticable, and therefore idle—of “The Irish People to the World.” He has told me much of the secret history of this movement, of its leaders, the faithful and the betrayers; but as there are still some people living who might suffer from the recital, however interesting and valuable from a historical standpoint, I have, as yet, no right to break silence. It must suffice to say that he regarded the suspension of the Habeas Corpus Act as justifying forcible resistance to the Executive, which thus became tyrant instead of constitutional ruler; and though Corydon’s personal fear of the consequences prevented him from betraying Mr Bradlaugh as he betrayed others, Mr Bradlaugh’s connection with the movement was so well known to the authorities that he was closely watched by the police, who, however, found themselves foiled by their acute quarry. In 1878 we find him earnestly urging union between the Irish party and the English Radical party, pleading then, as he had pleaded for three and twenty years, for justice to, and freedom for, Ireland.

THE FREETHINKER’S CLAIM TO AFFIRM.

His legal conflicts, maintained through all these years of public activity, were many and great. Apart from all the minor struggles, like those at Devonport, he had two great and prolonged battles, one on oaths in courts of justice, the other on the freedom of the newspaper press. He was concerned first with one or two cases in which other freethinkers and he himself suffered injustice because the law permitted them neither to swear nor to affirm. In 1867 a Christian named De Rin, who was largely in debt to Mr Bradlaugh, sought to escape the payment of the debt under cover of the legal incapacity of his creditor to swear in its proof. The battle was waged in many courts. In one the judges refused to hear Mr Bradlaugh except upon affidavit, and he was incompetent to make an affidavit; in another, he could not give evidence; the case dragged on wearily, the indefatigable atheist finding new ground on which to proceed after every defeat. Meanwhile, he petitioned Parliament, he agitated through the press, and in 1870 the Evidence Further Amendment Act was passed. He then won his case, but the defendant promptly became bankrupt, so Mr Bradlaugh never got his debt, and was left crippled with the enormous costs of the three years’ struggle. The freethinker became a competent witness, but the champion was left crushed by a load of debt. So in the later Oath struggle, the way to all future freethinkers is open, but he has paid toll with his life.

HIS SERVICES TO LIBERTY OF THE PRESS.

The other great conflict was against giving £400 surety against the appearance of blasphemous or seditious articles in a newspaper published at less than sixpence. The law was one of the Georgian statutes, designed to prevent a cheap press. Mr Bradlaugh had refused to give these sureties on the ground that he would forfeit them in every issue of his paper, and he was not rich enough to conduct the paper at so heavy a cost. He was prosecuted, and penalties of £20 per copy issued were claimed. He politely answered that he did not keep so much money at his bank—the paper had been issued weekly for eight years—and printed on his paper, “Prosecuted by Her Majesty’s Attorney-General.” The battle was long, and he tripped up the Crown over and over again—the whole story ought to be read in detail by those who would understand his extraordinary readiness and address—till at last the prosecution broke down. Just then the Tory Government went out of office, and the Liberals

came in. The prosecution was again commenced, and again fought by the undaunted editor, until a bill was brought in repealing the statute under which he was prosecuted, and a *stet processus* was entered by the Crown. John Stuart Mill wrote to the victorious combatant a warm letter of congratulation, saying that “You have gained a very honourable success in obtaining a repeal of the mischievous Act by your persevering resistance.”

DEBTS AND DIFFICULTIES.

Victorious, yes; but again, at what a cost! The last stroke of financial ruin came to him in his business; large orders given were thrown back on his hands when the customers found he was “Bradlaugh the atheist,” and he consequently determined to give up all business and trust to his tongue and pen for his livelihood. His liabilities were enormous, but his honour was so trusted that he was able to avoid bankruptcy by his personal promise to pay if time were given him. He sold everything he possessed except his books: his home that he had got together by hard work, his furniture, even a diamond ring given him by a grateful person whom he had helped. He sent his children to school; his wife, not physically able to bear the life he faced, went to live with her parents in the country, and he took two small rooms in Turner Street, White-chapel, for which he paid 3s. 6d. a week, and where he remained until he had cleared off most of his liabilities. He then moved to lodgings over a music shop in Circus Road, St. John’s Wood, where he lived for the remainder of his life, his daughters joining him on the death of their mother in 1877. When he died he left behind him not one personal debt; all who had trusted to honour found their claims discharged. He died poor indeed, with no personal property save his library, his Indian gifts, and his very modest wardrobe; but he left his name free, his honour unstained.

MR. BRADLAUGH IN AMERICA.

Part of his debts he cleared off by lectures delivered in America. There he was an immense favourite, both as speaker and as man. From the greeting of the New York Customs officer over his luggage, as he chalked it without examination, “Mr Bradlaugh, we know you here, and the least we can do for you is to pass you through comfortably,” to the greatest literary men of the States, all united to do him honour. The Lotos Club welcomed him as a most honoured guest, and he met there a crowd of celebrities. At Boston, Wendell Phillips took the chair at his first lecture, Charles Sumner gave him public greeting, Lloyd Garrison marked his approbation. He met Ralph Waldo Emerson, his boyish idol, at a reception given in his honour; made friends with Bret Harte, Washburne, Wilson (the Vice-President), Joshua B. Smith (the coloured senator), and many another good and great man. Twice again he visited America, on the last occasion nearly leaving his life there. He had a terrible attack of pleurisy and typhoid, but was tended with rare skill by Drs. Otis, Leaming, and Abbe, at St. Luke’s Hospital, New York. His life was despaired of, and he lay facing death with the absolute serenity characteristic of him. His patient fortitude and perfect calmness saved him, they said. He told me that he had one terrible struggle at the idea of giving up life, and work, and the friends he dearly loved; but he fought it down and conquered—tender as his heart was, his great fortitude could master it—and not one thought of regret touched him again. Open-eyed, he faced death and measured the grave in his pathway; desiring to live but not afraid to die, he lay patient, brave, hopeful always. As to his opinions, the very possibility

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BATTLEDORE AND SHUTTLECOCK

(a) Iconoclast. From *Vanity Fair*.

(b) The Great Question of the Day—"Can they get him out?" From *Fun*.

(c) "Take away that Bible." From *Funny Folks*.

(d) Battledore and Shuttlecock. From *Judy*.

BRADLAUGH IN CARICATURE—1882.

of changing them never came within the range of his thought, either then or at any other time. Thrice, ere the final blow fell, he looked into the eyes of Death and blenched not. Opinions that were good enough to guide through life's complex problems were, to his brave, straightforward nature, quite good enough for facing the simple stroke of death.

MR. BRADLAUGH AS A FRIEND.

My own personal acquaintance with Mr. Bradlaugh dates from 1874; and I take leave to say that while others have known him longer, none have known him so intimately as I—in his hopes and his fears, his motives and his dreams, his past, which he unrolled to me in every public and private detail as a book, his future plans, which now may never be worked to their foreseen ends.

Some fancy that he was always grave. Before 1881 he was the veriest boy in his hours of relaxation, full of merry jokes and gaiety, overbrimming with fun. How many bright memories I have of our excursions together, a few hours snatched from our busy lives, in which all business was forgotten and time ran on golden wheels! Most often fishing was the amusement—his one passion in the way of relaxation—and he taught me the mysteries of the craft, but always considered it a deficiency in my character that I never cared to fish by myself. Often the fishing-rods would be left behind, and we would walk or drive, wandering far through Richmond Park, sitting under the splendid trees, and discussing the days of the then future, when he should be law-maker and play his part in the council of the nation. We never doubted that those days would come: we always realised that the opposition would be bitter, and the victory delayed; but in all our outlooks over the future we never saw August 3rd, 1881, nor caught glimpse of the injustice that brought him, prematurely aged, to his grave. How he would often voice his love of England, his admiration of her Parliament, his pride in her history. Keenly alive to the blots upon it in her sinful wars of conquest, and cruel wrongs inflicted upon subject peoples, he was yet an Englishman to the heart's core, but feeling, above all, the Englishman's duty, as one of a race that had gripped power and held it, to understand the needs of those he ruled, and do justice, since compulsion to justice there was none. His service to India of late years was no suddenly accepted task. He had spoken for her, pleaded for her, for many a long year, through press and on platform, and his spurs as Member for India were won long ere he was Member of Parliament.

HIS COURTESY TO WOMEN.

One trait in his character was very noticeable and very attractive—his extreme courtesy, especially to women. This outward polish, which sat so gracefully on his massive frame and stately presence, was foreign rather than English—the English being, as a rule, save among those who go to Court, a singularly unpolished people—and gave his manner a peculiar charm. I asked him once where he had learned his gracious fashions that were so un-English, and he answered, with a half smile, half scoff, that it was only in England that he was an outcast from society. In France, in Spain, in Italy, he was always welcomed among men and women of the highest social rank, and he supposed that he had unconsciously caught the foreign tricks of manner. Moreover, he was absolutely indifferent to all questions of social position: peer or artisan, it was to him exactly the same; he never seemed conscious of the distinctions of which men make so much.

COMRADE AND CRITIC.

How much I personally owe him for wise criticism, helpful guidance, careful judgment, it is quite impossible for me to say. He used to be my sternest, as well as gentlest, critic, telling me that in a party like ours, where our own education and knowledge were above those whom we led, it was very easy to gain indiscriminate praise and unbounded admiration; on the other hand, from Christians we received equally indiscriminate abuse and hatred. It was needful then to be our own harshest judges, and to be sure we knew thoroughly every subject that we taught. At the time when I discovered that I had the gift of speech, and began to taste the intoxication of easily won applause, his criticism and trained judgment were of priceless service to me, and what of value there is in my work is very largely due to his influence, which at once stimulated and restrained.

THE STORY OF A FAMOUS TRIAL.

In 1877 came the famous "Knowlton trial," a trial that cost him more of pain and loss than any other act of his life, and brought out his noblest qualities. The story is simple enough. Dr. Charles Knowlton was an American physician, of respectable standing, convinced of the truth of the teaching of the Rev. Mr. Malthus, and seeing that it was practically futile unless married people were taught to limit their families within their means of livelihood, he wrote, early in the present century (some time in the thirties), a book on the limitation of the family, entitled the "Fruits of Philosophy." The book circulated in America and in England, but not very largely. At the close of 1876, it was suddenly attacked at Bristol, and at the beginning of 1877 its London publisher, Mr. Charles Watts, who published also for Mr. Bradlaugh and myself, was prosecuted for it as an obscene book. He pleaded guilty, to our great wrath and dismay; and as the question was of immense public importance, being nothing less than the right of giving to the poor important information at a low price, we determined to become publishers and reissue the pamphlet. We recognised the horrible misconceptions that would probably arise; he believed that he was forfeiting all hope of sitting for Northampton; but the cry of the poor was in our ears, and we could not permit the discussion of the population question in its one practical aspect, to be crushed. We did not like the pamphlet, but to stop it was to stop all. We took a shop, printed the tract, sent notice to the police that we would personally sell it to them, and did so. We were arrested and committed for trial. We moved the action to the Court of Queen's Bench by writ of *certiorari*, granted after Lord Chief Justice Cockburn had read the pamphlet, saying that if it were an obscene book in the ordinary sense of the word he would refuse the writ. We were tried; the Lord Chief Justice summed up strongly, very strongly, for an acquittal, but the jury brought in verdict condemning the book while "completely exonerating" us from any wrong intent. This the Judge reluctantly translated into a verdict of guilty, and then let us go on our own recognizances for a week. Subsequently, the Judge said he would have let us go if we would have submitted to the Court, but we insisted on being contumacious, he must sentence us to fine and imprisonment. After which he set us free on our own recognizances again, to appeal on a point of law, we promising not to sell pending the appeal. The appeal was successful, the sentence quashed, and we recommenced the sale. Then Mr. Bradlaugh took to aggressive, and commenced an action against the police for retaining our property, the pamphlets seized. He was successful, recovered the pamphlets, and sold the

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marked "Recovered from the police." The sale continued for some time. At last we received an intimation that no further prosecution would be attempted, and we then at once dropped the sale of the book. I wrote a pamphlet containing all the information given by Dr. Knowlton, but less antiquated and more concise; it has had an immense circulation, and no prosecution against it has ever been attempted here. In New South Wales it was attacked, but was vindicated in a most luminous judgment by Justice Windmeyer, of the Supreme Court—a judgment that we reprinted here, as our complete justification. So ended a terrible struggle, in which indeed we suffered bitterly and were fouled by every insult that profligates could formulate, but in which we gave the poor knowledge that has raised thousands out of direst poverty, and saved thousands of poor men's wives from despair.

A NOBLE LIFE.

With this hardly-won victory, I close these poor notes on a noble life. From 1880 onwards all the world knows

how Charles Bradlaugh fought, how he won his right, how he passed his Oaths Act, how he made his mark in Parliament, how the world caught some glimpse of the real man, how the Commons made him amends as he lay dying, how one cry of regret went up beside his grave, how England's greatest Minister spake of him, erstwhile despised and hated, as "that distinguished man and useful member of this House." Man of unswerving principle and unflinching courage, of noble ambition and unfaltering will, of keen insight and strong grasp, of laborious patience and overmastering eloquence, he would have done yeoman service to his country had he lived, but he would have been no greater man, nor left an example more inspiring. To us who loved him the loss is irremediable, and England will seek long ere she find a sturdier and more loyal son. Without faith in God, but full of love to man, he led a pure and noble life, and he has won the only immortality his strong soul craved, the memory of honest service, faithfully wrought, loyally rendered—deathless memory in a world made nobler by his living, richer by his sacrifices, poorer by his death.

NORTHAMPTON ELECTION.

THE CANDIDATES AND THE PROGRAMME.

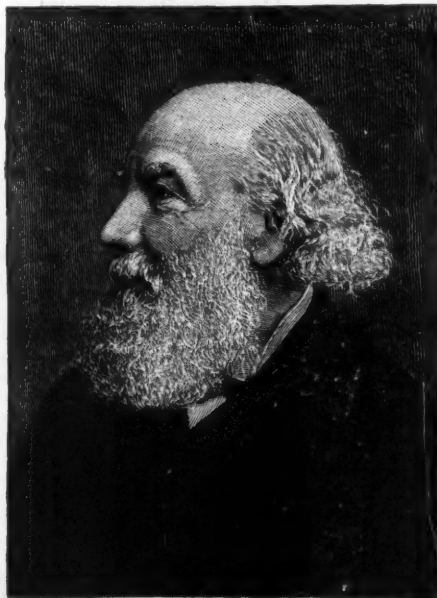
A BY-ELECTION at Northampton, occasioned by the death of Mr. Bradlaugh, resulted in the return of Mr. Manfield, who polled 4,536 votes, as against 3,723 recorded for the Unionist opponent, Mr. Germaine. The Liberal majority in 1885 was 955, and in 1886, 720. Both candidates were good enough to fill in the answers to the series of questions submitted to them by our Helper.

Mr. Manfield, the successful candidate, said "Yes" to all the questions, merely making two alterations. In the question as to the removal of "any part or the whole" of the Irish representatives he struck out "any part or the whole," so that, while objecting to the removal of all the representatives, he holds himself open to assent to the reduction of their number. Under the head of the Condition of the People Question, Mr. Manfield took exception to one clause, viz., to the suggested establishment of municipal clubs for social intercourse as a substitute for the tap-room and bar-parlour.

Mr. Germaine, the defeated candidate, was more unanimous than Mr. Manfield. He was in favour of Penny Postage, a Permanent Court of Arbitration between England and

America, and he promised to support every measure that tended to promote the consolidation and maintenance of our Colonial Empire. As to Women's Suffrage, he thought the rate-book should be the Register,

but he was opposed to the rest of the question, as to whether women should be allowed to take any position that they were qualified to fill. As to Ireland, he said he did not know what Home Rule meant, and the question as to Irish land was not quite intelligible. He was in favour of Free Education where necessary, and of any voluntary effort in the direction of Free Dinners. He would vote for a Commission on Higher Education, and the Hours of Labour, and the Condition of the People Question. He was also in favour of a Six Days' Week, but could not pledge himself to vote for any Bill until he saw its text. He also limited his approval to the establishment of Free Libraries, etc., by the stipulation that they must not destroy the feeling of independence, or increase the tendency of the individual to rely upon the State. He was also in favour of enforcing the laws against insanitary dwellings to the utmost extent and rigour of the law.



From photo by]

[W. H. Midwinter, Bristol.

MR. ALDERMAN MANFIELD, M.P.

CAN CANCER BE CURED?

THE MATTEI EXPERIMENTAL WARD AT ST. SAVIOUR'S HOSPITAL.

I AM glad to be able to report that substantial progress has been made towards the establishment of the experimental test on the lines suggested by Sir Morell Mackenzie, and that the claims put forward by Count Mattei as to the power of his remedies to cure cancer are in a fair way of being scientifically demonstrated or demolished. It has been decided to accept the munificent offer made by Mrs. Palmer, the Mother of St. Saviour's Hospital, in Osna-
burgh Street, where the test is now being applied. I published Mrs. Palmer's offer last month, and this was formally accepted by the committee. The terms upon which the ward is placed at our disposal are set forth in the following letter from Mrs. Palmer:—

St. Saviour's Hospital,
Osnaburgh Street, Regent's Park, N.W.

Dear Mr. Stead,—In reply to your letter, I beg to place the ward I offered at the disposal of the Committee—the five beds to be free of cost, and to be entirely under the control of the Committee. There will be no interference with the treatment on my part. I will see to the case, good order of the ward, and to the diet, which will be the usual one of the hospital; any very expensive or extra diet, and all wines or stimulants, to be at the expense of the Committee or the patients themselves. The remedies used to be duly entered and open to the inspection of those who watch the treatment; any other remedies if used to be reported. The medical officers to be free to visit when they desire it. The Committee meetings to be held if desired here, and at the times appointed by those who belong to it.

I will provide a nurse, but her time must be under my control. The night-nurse will visit the ward if desired. No special night-nurse will be provided.

The patients shall have all the care, attention, and comforts that I can give them.

The doctor's orders to be written down.

Dr. Stannard Kennedy has accepted the duty of acting as Physician in Charge, while his father acts as Honorary Consulting Physician.

THE CONSTITUTION OF THE COMMITTEE.

In constituting the committee the first object was to secure medical men of standing and weight in the profession who represent the different schools of medicine, together with others who would bring to the task a scientific training and an open mind. Of men of scientific training there were sufficient, but men of an open mind were not so easy to find.

DR. LAWSON TAIT.

Dr. Lawson Tait, of Birmingham, whose reputation is among the first of provincial physicians, replied to my letter as follows:—

Dear Sir,—I hardly know how to reply to your letter concerning the Mattei treatment of cancer, because, on the one hand, I have the wholesale prejudice against all secret remedies which is prevalent in the ranks of my profession, and which guides alike their public policy and their private practices. But if I had the slightest ground for suspicion that there was a real remedy for cancer to be got by any line of conduct which I might pursue open to honourable men, I would

pursue it. It is my lot to see from eight to twelve new cases of cancer every week, and to condemn that number of them to death; and out of that record, having gone over now a weary series of years, the number of cases in which a mistake has occurred in the number condemned to die from cancer (the disease not having been present) can be numbered on the fingers on one hand. I am prepared to work with your committee to this extent, that I will provide them with an almost unlimited number of cases of women sufferers from cancer of the uterus and breast, hopelessly beyond the reach of all as yet known remedies, and I will guarantee that these women will submit to any kind of treatment which does not involve any increase of their physical sufferings. If the Mattei treatment cures *any one of them*, I will let it be known throughout the length and breadth of the literature of my profession. If the cases that I supply are admitted to a hospital ward for the purposes of the experiment, I will undertake to see them from time to time, and to place on record my opinion as to their progress one way or the other. Further than this, I cannot undertake to engage myself; but even if the remedy is to be maintained a secret, I would hold anything that would cure cancer as almost the greatest physical blessing that could befall mankind.

As a representative of the medical press, Dr. G. W. Potter, the medical editor of the *Hospital*, was next invited. Dr. Potter was one of those whose letters were published in the January number, explaining why the College of Physicians could not undertake any investigation of the remedies. He is quite above suspicion as having any sympathy with Matteism in any shape or form, having publicly denounced the whole system as quackery in the columns of the journal over the medical portion of which he has control. He has kindly assented to form one of the Committee.

THE MATTEI DEPOTS.

Meanwhile the use of the Mattei remedies is spreading far and wide, and remarkable cures are reported from time to time, with which, however, I do not propose to encumber the pages of this REVIEW. It may, however, be mentioned, as belonging to the category of cases in which all question of faith-healing or suggestion cannot possibly apply, that cures of animals are even more remarkable than those alleged in the cases of human beings. In reply to many correspondents who have written to me complaining of delay in the supply of the medicines from the Central Dépôt, 18, Pall Mall East, I am asked to state that the manager and his staff have been overwhelmed with the rush of business, so that in many cases delays have occurred. The dépôt is, however, now in fairly good working order, and it is to be hoped that this month I shall not have any further complaints from the public. Count Mattei has many other authorised agents in the country for the sale of his remedies, whose names and addresses will be found in his various publications. One of these, Mr. James, of Cheltenham, has just brought out a useful shilling-handbook to the Mattei remedies, "Stepping-stones to Electro-Homoeopathy." This, with other Mattei publications, can be obtained at the Central Dépôt.

LEADING ARTICLES IN THE REVIEWS.

JEKYLL AND HYDE IN SCIENCE.

HAVE WE MORE SOULS THAN ONE?

ONE of the most interesting of the serious articles of the *Revue des Deux Mondes* is a scientific explanation of the Jekyll and Hyde phenomenon of double personality, which is given by M. Alfred Binet. He adds one to the many maladies from which the world is suffering, and describes as a nervous affection of the personality the division of consciousness into several parts with its corollary that we call in common language inconsistency. He says:—

A great number of psychological phenomena are to be explained by a disease of the primality, which consists of a division, or rather of a breaking up of the ego; the normal unity of the consciousness is destroyed; several distinct consciousnesses are produced, and each one may have its own perceptions, its memory, and even its moral character.

TWO PERSONALITIES IN ONE BODY—

M. Binet confines himself to hysterical examples in which the disease is distinctly pronounced, and proceeds by a series of experiments to show that a given organism may contain within itself two or more moral personalities. He limits himself also to the human subject, therefore when he speaks of an organism it may for the present be taken for granted that he means a human organism. The under-note of the article is struck in a suggestive paragraph in which he observes that the conditions of partial consciousness and the power of automatic action which accompanies it are present in us all. But it is difficult to study the character and extent of unconscious mental activity in a normal person; for this reason he selects hysterical illustrations, where the subjects may easily have two parallel sets of consciousness.

—ONE CONSCIOUS, THE OTHER UNCONSCIOUS

There is what he calls the unconscious intelligence and the conscious intelligence; but his experiments also show that the unconscious intelligence is by no means confined to the small automatic acts which we are all familiar with in everyday life—such, for instance, as the fastening of strings on buttons, which we do not see in our daily toilet; or the power by which a musician finds the notes on an instrument at which he does not look.

The acts of this consciousness may be very complex; they suppose perception, memory, reason, imagination. They reveal, therefore, that there exists in those cases an intelligence which is other than that of the normal ego, and which acts side by side with that ego without its help and without its knowledge.

TWO DISTINCT MEMORIES.

A further development of the argument is to prove that this second consciousness, observable in states of trance, etc., maintains its continuity and carries itself on in the hysterical state as the ordinary consciousness does in the ordinary state. Let one state be called Jekyll and the other Hyde; Jekyll will remember what Jekyll did and continue to act accordingly, while Hyde, who has no knowledge or remembrance of Jekyll, will remember in

like manner what Hyde did. Involuntarily the reader will recall the famous "I think, therefore I am," of Descartes, and will ask himself, in anticipation of M. Binet's conclusion, "But if two think, do therefore two exist?" He is fully prepared, therefore, before it comes, for the statement that "We are thus brought by a complete series of experiments to this important conclusion: Several moral personalities, each having consciousness of itself, may rise side by side without mixing in the same organism." After this, there is again this note of reminder, that though the fact is only demonstrable as a disease in the hysterically affected patient, there is no proof that it is not equally true of the normal human being, for it is only in the more extreme condition of hypnotic sleep that the states alternate; in the ordinary wakeful condition of hysteria they are usually coexistent, and there is hardly any one who has not at times been made aware of the existence of a double consciousness in his healthiest self.

AFTER DEATH, WHAT THEN?

In relation to "spiritual" manifestations, M. Binet suggests that the moral personalities which have been known to coexist, and to alternate without knowledge of each other, may possibly reach the point of communicating with one another, and that the question asked orally of one personality of the medium, may be answered by another through the hand which raps on the table, or which holds the so-called inspired pencil. The question with which most readers will rise from the article is, If it be indeed true that within one organism there are several moral individualities, what happens when that organism is dissolved by death? Would M. Binet incline to believe in the immortality of many souls for each body, or in none?

CARDINAL MANNING.

In a paper on "The Church and the Workman," which the Cardinal Archbishop of Capua has contributed to *Merry England* for March, there is the following passage referring to Cardinal Manning:—

In Europe I know none among Catholic Socialists (let the name be permitted me) braver than my beloved friend. Cardinal Manning, a social student fearless in speculation, effectual in enterprise. His conceptions are expressed, not by means of wordy books, but—after the manner of great and decisive intelligences—without nebulous or inaccessible abstractions, in brief, precise, and luminous formule. Manning, living as he does in the midst of the independent and tenacious English people, has not hesitated to put himself at the head of Christian "Socialism." Friend of the people, because the friend of God, he goes in advance of contemporary philanthropists, economists, philosophers, in his study of the possible means for restoring the dignity and amending the condition of the poor. No man is more beloved by the labourer; and his name is almost as dear among Protestants as among Catholics, among the rich as among the poor. Temperance, arbitration, peace-making, public charity, have in him an eloquent, a persistent, a fearless advocate.

THE WESLEY CENTENARY.

THE REV. HUGH PRICE HUGHES.

THE best article on Wesley this month is by Mr. Price Hughes in the *Nineteenth Century*. Mr. Price Hughes says:—

All modern religious history is summed up in the two momentous facts that Ignatius Loyola has captured the Catholic Churches, and that John Wesley has captured the Evangelical Churches. Jesuitism and Methodism—these are the two ultimate forms of intense, logical, thoroughgoing intense Christianity. Absolute subjection to the Church, or absolute subjection to the Christ—there is no other alternative for the enthusiastic “out-and-out” Christian of the twentieth century. Absolute subjection to a creed is no longer possible.

So far, however, are people in general from recognising the justice of Mr. Price Hughes's claim, that he tells us that Mark Pattison, the Rector of Lincoln, had to be told three times that there were twenty million Methodists in the world before he would believe it. He suggested that Mr. Hughes meant twenty thousand. “I had not the faintest conception,” said Mark Pattison, positively gasping, “that there were so many Methodists.” Mr. Hughes speaks with even more authority than if the twenty million Methodists were speaking through his pen. For instance, he says that John Wesley killed Calvinism.

Wesley and his helpers were the first Christians missionaries since “the coming of the Friars” who reached the masses of the people. The Reformation was essentially a middle-class movement. It never gained either the upper classes or the poor. Evangelical Christianity has not yet reached the upper classes, but the poor are now saturated by it, thanks to the evangel of Wesley.

Again, quoting the authority of Dean Stanley, in order to justify his claim that John Wesley was the founder of the Broad Church party, Mr. Hughes points out that John Wesley always asserted that all sincere men who had never heard of Christ were accepted by God. He thought Mohammedanism was probably an improvement on Oriental Christianity, and admired Ignatius Loyola as one of the greatest of men. It is a pity that so much of Wesley's loving and tolerant spirit seems to have evaporated in the last hundred years. Mr. Price Hughes concludes his paper as follows:—

In a word, Wesley was always willing to adapt his creed to indisputable facts. He was the first great religious leader in modern times who heartily accepted the Baconian principle of verification in the region of theology. If History did not agree with Dogma, he did not say, like a distinguished ecclesiastic of our own time, “so much the worse for History,” but so much the worse for Dogma. He gradually abandoned all the most distinctive dogmatic convictions of his early manhood because, when he left academic cloisters to mix with men, he found that his favourite doctrines were inconsistent with indisputable facts. He was the earliest of scientific theologians. Hence nothing that criticism or history may yet reveal can shake the foundations of his faith, which rested, not upon external authority or intellectual speculation, but upon the direct experience of human consciousness, summed up at last in the triumphant exclamation of his dying lips, “The best of all is, God is with us.”

Dr. Rigg lays great stress upon the extreme natural susceptibility of Wesley in whatever was graceful and amiable in women:—

He was naturally a woman-worshipper. An almost reverent courtesy, a warm but pure affection, a delicate but close familiarity, marked through life his relations with good and gifted women.

ARCHDEACON FARRAR.

Archdeacon Farrar, in the *Contemporary Review* for March, writes on John Wesley. His paper is very appreciative, and he does not spare the clergy of his own Church for the way in which they treated the Apostle of the Seventeenth Century.

His vast success was owing, first and foremost, to his inspiring conviction that he was doing the work to which God had called him, and doing it with God's visible benediction. But no small part of the supreme impression which he made upon his age was due to the character which has left to all time a luminous example. They who would beat down the hundred-headed hydra of inveterate evils must use the same Hercules-club of moral conviction and absolute self-sacrifice. The most simple, the most innocent, the most generous of men, he was called a smuggler, a liar, an immoral and designing intriguer, a pope, a Jesuit, a swindler, the most notorious hypocrite living. The clergy, I grieve to say, led the way. Rowland Hill called Wesley “a lying apostle, a designing wolf, a dealer in stolen wares”; and said that he was “as unprincipled as a rook, and as silly as a jackdaw, first pilfering his neighbour's plumage, and then going proudly forth to display it to a laughing world.” The revival of religion had to make its way among hostile Bishops, furious controversialists, jibing and libellous newspapers, angry men of the world, prejudiced juries, and brutal lies. And yet it prevailed, because “one with God is always in a majority.”

In the *Newbery House Magazine*, R. Denny Urlin, writing on the centenary of John Wesley's death, points out that the whole of the Wesley machine is legally capable of being worked within the enclosure of the English Church. The Conference would in such case continue to be the patrons, as such nominating to all posts of duty, and having legal rights analogous to those of the Simeon Trustees or the Board of Keble College.

In the *Sunday Magazine* for March, Dr. Stephenson, writing on the Patron Saint of his Church, retails the accusation about the doctrine for other worldliness which is sometimes brought against the Evangelicals. He says:—

If in the later development of the Evangelical movement, men, who were very anxious to “save their own souls,” shirked the labours and responsibilities of citizenship, it is not true of the Evangelical movement as a whole. Let any man inquire into the origin of the anti-slavery crusade, of cheap literature, of Sunday schools and elementary education, of our hospitals for the sick and of our rescue and reformatory schools, and he will be surprised to find that almost without exception these things which, from a social as well as a religious point of view, are the glory of the Victorian age, took their rise in that “enthusiasm of humanity” which sprang up with and in the revived religious life of the nation.

Mr. R. E. Prothero writes upon Wesley in *Good Words* for March. He remarks:—

His wise catholicity and broad and liberal sympathies are exemplified in the admiration which, at a time when the name excited detestation and disgust, Wesley expressed for Ignatius Loyola. Yet Wesley may, in some respects, be called the Loyola of the eighteenth century. Wesleyanism has stimulated religious sensations rather than deepened religious thought. It has made no mark in theological science. But apart from the natural infirmity of age, there is little to mar his greatness as a religious reformer except a self-confidence which necessarily resulted from his surroundings, and, as it appears to us, an undue dependence upon religious excitement, combined with an assumption of absolute assurance in matters which can only admit of moral persuasion.

THE DEPOSITION OF MR. PARNELL.

MR. JUSTIN MCCARTHY'S STATEMENT.

MR. JUSTIN MCCARTHY tells the story of Mr. Parnell's fall from his own point of view in the *North American Review* for February, and pleads, to the best of his power, the case for the majority of the Irish Parliamentary party.

"PUBLIC OPINION WOULD NOT STAND MR. PARNELL."

Mr. McCarthy thinks that the Irish party were not bound to repudiate Mr. Parnell because an action in the Divorce Court had been allowed to go undefended against him.

But as the days went on it began to be more and more evident that the outcry against Mr. Parnell was something much more serious than the mere scream of hysterical prudery. To some of us it soon became apparent that if Mr. Parnell continued to be the leader of the Irish Parliamentary party, the cause of Home Rule would be put in grievous danger. Now I am an absolute believer in the necessity of recognising and taking full account of the forces in every political movement. The great fact which concerned me was the fact of which I was becoming more and more conscious, that public opinion in these countries would not stand Mr. Parnell. Yet I must own that I was prepared to run some risk even to the cause and the country for the sake of a leader who had led us on to so many triumphs.

WHY MR. PARNELL WAS RE-ELECTED.

Mr. McCarthy was therefore willing to run this risk when Mr. Gladstone asked him whether Mr. Parnell was going to make any communication with him. As no communication was forthcoming, he asked Mr. McCarthy to explain his position to Mr. Parnell, and, if necessary, to the Irish party. Even then Mr. McCarthy frankly owns he did not think the actual deposition of Mr. Parnell was necessary.

I still thought that the situation might be retrieved without the formal deposition of Mr. Parnell; that Mr. Parnell might be re-elected if he desired it, and might keep out of public life for a time, and that things might yet go well with us. Mr. Parnell, in full possession of all that Mr. Gladstone had told me, still declared that he would offer himself for re-election as sessional chairman of the party.

MR. GLADSTONE'S LETTER.

They re-elected Mr. Parnell, and found to their dismay that he accepted his re-election seriously, and took his seat just as if nothing had happened. Still even then he was not prepared for Mr. Gladstone's letter, which, however, convinced him at once that Home Rule was impossible unless Mr. Parnell withdrew. Mr. McCarthy admits that Mr. Gladstone had no alternative but to take the course which he did. Strong as he is in the affections of his people, he could not have stood up against the storm of public opinion if he had endeavoured to continue in alliance with Mr. Parnell.

TESTED, AND FOUND WANTING.

When Mr. Parnell issued his manifesto, Mr. McCarthy says that most of his colleagues felt that all was over. "We saw no possibility of leadership in a man who had written and published such a letter." Before Mr. Parnell published his manifesto he read it to Mr. McCarthy, who objected to the whole thing from beginning to end, and told him that he thought its publication would render reconciliation impossible. The conviction was brought home to the minds of most of us that a man who could publish such a statement was absolutely unfit for the position as leader. He says that Mr. Parnell's whole nature seems to have changed.

We had now in our midst a man seemingly quite incapable of self-control; a man ready at any moment and on the smallest provocation to break into a very tempest and whirlwind of passion; a man of the most reckless and

self-contradictory statements; a man who could condescend to the most trivial and vulgar personalities, who could encourage and even indulge in the most ignoble and humiliating brawls.

WHO MADE THE CRISIS?

Mr. McCarthy says that he endorses all that he ever said about Mr. Parnell's services in the past, but he cannot forget that it was sometimes very difficult to see him when a crisis was at hand. The English Liberals would not have endured even Mr. Gladstone as leader for a single year on such conditions. Mr. McCarthy thinks that Mr. Parnell unconsciously allowed his political conscience to be dragged away. "What made the crisis?" he asks; "what but Mr. Gladstone's letter?" The answer, says Mr. McCarthy, is plain.

Mr. Parnell was himself the crisis. He had made himself the crisis—first in the Divorce Court, next in the manifesto, and finally in Committee-room No. 15. We had seen individual authority rise to dictatorship, and the reverence for dictatorship degenerate with some into an absolute fetich worship. The time came at last when we were forced to act. For every one of us the decision was a cruel wrench—a pain never to be forgotten. But the decision had to be taken. "After me the deluge," is an intelligible saying; "with me the deluge" was the invitation which Mr. Parnell seemed to offer to his country. "Hold to me and let us be ruined together, cause, country, and all." We did not feel tempted by such a proposition. Nothing but the course we took could have prevented the indefinite delay of the measure that is vital to Ireland's prosperity and progress.

FROM THE AMERICAN CATHOLICS' POINT OF VIEW.

The *American Quarterly Catholic Review* for January devotes an elaborate article to the discussion of "Ireland's Cause and Ireland's Leader." Its watchword is, "People and priests and friends of Ireland stand together." The reviewer is dead against Mr. Parnell; it was the cause of Ireland which made him what he was. The reviewer declares that the Americans do not understand what political leadership in Mr. Parnell's sense of the word means, and protests against the dictatorship which he tried to establish. The cause of the present unfortunate imbroglio is, in a great measure, due to Mr. Parnell's unwise secretiveness on the one hand, and on the other the violation of State secrets intrusted to him. The Irish Bishops, in denouncing Mr. Parnell, performed a high and holy duty which they owed to Ireland and religion. Religion had been the chief unifying and energising element in the movement, hence the grave responsibility of the Bishops. Even if Mr. Parnell were innocent in the divorce case, he could only vindicate his personal purity at the expense of his political sagacity. The worst thing conceivable for the cause of Ireland was that her popularly idolised leader should be innocent of the sin most abhorred by Irishmen, while deliberately allowing himself to be proclaimed guilty of it.

Mr. Timothy Healy, in the *New Review* for March, sets forth the other side of the matter. In a smart article, and quite uncompromising. He predicts that out of his thirty-three followers Mr. Parnell will only have eight returned at the General Election; he will certainly not have a dozen. The Tories will gain five or six, and the Irish Party will return seventy strong. Mr. Parnell, he says, cannot raise £30,000 for an election. American funds cannot be raised for a faction; and as for Mr. Parnell's confidence in the result of galvanised meetings and torchlight processions, Mr. Healy says it is not the froth on the waves that disturbs the pebbles on the shore, and the permanent forces of life in Ireland are arrayed against Mr. Parnell. It is to be feared that Mr. Healy's wishes are the parents of his prophecies.

WILLIAM MORRIS.

ARTIST, POET, SOCIALIST, AND PROPHET.

In the *New England Magazine* for February, Mr. William Clarke contributes a paper, and Mr. Allen Eastman Cross a poem, upon the Socialist Poet of London. Mr. Cross's poem is as follows:—

A POET'S TRIBUTE TO A POET.

In a land of dreams he wandered as a friend of Art and Song,
And his paths were laid in beauty, and his life was glad and strong;

And the sun was bright above him, and the scenes that filled
his eyes

Had the glory and the lustre of an Earthly Paradise.

But across his land of vision, like the sweep of sable wings,
Came the sounds of lamentation for the want that Famine
brings,

For the pride of manhood blighted by the cruel fight for food,
For the light of youth beclouded, and the wrongs to woman-
hood,

For the cold and famished labour, when the barns are full of
corn,

And the busy mills are storing what the workers might have
worn.

And the dreamer saw the sorrow, and he heard the bitter
cries,

And he left his dreams of morning and his Earthly Paradise;

And he changed his lyre of music for the bugle of the fight,
And he sounded forth his challenge to the myrmidons of
Night,

To the tyrant and oppressor who had done the people wrong,
While he led the marching millions with the summons of his
song.

A PEN AND INK SKETCH.

Mr. William Clarke, whose paper has a frontispiece of an admirable portrait of Mr. Morris, is critical and analytical. The following description, however, of Mr. Morris will be read with interest:—

Morris's figure is the most picturesque in prosaic England. A stout, sturdy, stalwart man, with ruddy face, who looks frankly out upon the world with bright blue eyes. His grand massive head is covered with a stock of grey hair, tumbled about in wild disorder, while upper lip (which is short) and chin are covered with grey moustache and beard. He is always clad in the same fashion when I see him; a black slouch hat, black sack coat, and a most picturesque blue shirt with a collar to match. In winter time he envelops himself in a thick dark Inverness cape. A lady informed me that the poet had taken her into dinner at a party in irreproachable evening dress; but I have never seen him in that conventional garb and have no wish to. Many years ago he sat accidentally upon his silk hat, and crushed it; he has never worn one since. His subsequent career may be said to have consisted, metaphorically speaking, in the crushing of silk hats generally, as well as all other symbols of our artificial society. Not even Shelley or Whitman is a more unconventional figure than is Morris. His very aspect is a perpetual challenge to all that is smug, and respectable, and genteel.

REBEL AND HERETIC.

Morris is a born rebel, an anarchist by nature. His protests against convention have in them absolutely nothing of the artificial: they are the genuine expression of his character. I was once talking with him about a forthcoming election to the London School Board, and was expressing a hope that the progressive party would win. "Well," said the poet, striding up and down the room, "I am not sure that a clerical victory would not be a good thing. I was educated at Marlborough under clerical masters, and I naturally rebelled against them. Had they been advanced

men, my spirit of rebellion would have probably led me to conservatism merely as a protest. One naturally defies authority, and it may be well that the London School Board should be controlled by Anglican parsons, in order that the young rebels in the schools may grow up to defy and hate church authority." This curious reasoning led me to express my doubt whether the average London boy or girl could be trusted to grow up a good rebel like Morris; but his enthusiastic conviction would not allow of a doubt on the point. Rebel and heretic Morris is and ever will be.

MR. RUSKIN'S INFLUENCE.

It is singular that Morris, anarchist as he is, owes his new birth to one who is the great apostle of obedience and lawful rule, viz. to his friend, John Ruskin, who, still partly bound himself, has yet liberated so many bright and eager souls. Morris was at Oxford along with Burne Jones (who was at that time, curiously enough, meditating holy orders in the Anglican Church), and he was of the same generation with Dante Gabriel Rossetti. All were brought under Ruskin's influence, and none more so than Morris. From Ruskin, Morris imbibed the idea that our present politico-commercial civilisation is absolutely hostile to art.

In considering Morris's opinions, we must always remember that he is essentially and always an artist, and that he approaches all questions from the artist's point of view. These opinions he always gives quite freely, generally striding up and down the room, his words rushing forth in a torrent, every muscle of his body in active agitation, his face animated, his bright blue eyes dancing merriment or flashing scorn.

THE POET'S JUDGMENT OF POETS.

Morris's literary judgments are sometimes narrow, being controlled by prejudice. It is amusing to hear him hold forth on two great English poets whom he dislikes, Milton and Browning. He cannot abide either Milton's puritanism or what he regards as his false classicism; and he stamps his critical foot down unmercifully on "Paradise Regained" and "Il Penseroso." In truth, Morris, spite of his large acquaintance with Greek poetry, is not classic in the least: he is Norse and Gothic and romantic.

Browning's poetry he dislikes *in toto*, and he abuses it in no measured language. Its abruptness, obscurity, theology, introspection, its constant dwelling on sin and probing of the secrets of hearts are all utterly distasteful to the author of "The Earthly Paradise." He is eternally young, and he loves the youthful in literature and art.

THE POET AS PROPHET.

Mr. Clarke says that Mr. Morris regards Puritanism as being deeply prejudicial to the growth of intelligence in England and America, and that in its decadence it becomes a fruitful source of hypocrisy and cant. This is what he thinks will happen, judging from Mr. Clarke's conversation with him:—

"Existing society is gradually, but with increasing momentum, disintegrating through its own rottenness, and economical, social, moral, political, religious Socialism is becoming bankrupt. The Socialist must approach discontent and develop among the people an *esprit de corps*. By this means the people will, in some way or other, be ready to take up the industry of the world when the capitalist class is no longer able to direct or control it. He believes less in violent revolutions than he once did, which is good news."

Whatever his views are, every one will admit that Mr. Clarke is right when he says:—

England may well be thankful that in these days of routine and mammon rule she has such a healthy, virile, manly idealist in her midst, to inspire her people with the hope of a better day, as the poet, artist, prophet, and agitator William Morris.

WALT WHITMAN.

SOME LEAVES FROM THE POET'S AUTOBIOGRAPHY.

IN *Lippincott's* for March, Walt Whitman contributes some interesting "Personal and Old Age Memoranda." The number, indeed, may be regarded as a Whitman supplement, for it contains, beside these autobiographical fragments, four short poems, entitled "Old Age Echoes." I will only quote here the short couplet entitled "After the Argument":—

A group of little children, with their ways and chatter, flow in
Like welcome rippling water o'er my heated nerves and flesh.

WHITMAN'S MESSAGE.

There is also a critical estimate of Whitman as "Poet, Philosopher, and Man" by Mr. Traubel. Mr. Traubel is most enthusiastic about Whitman and his message. What is his message? This is what Mr. Traubel thinks it to be. "To glorify sex, to attest identity, to enclose religions by religion, to bring near to man the circuitous forces which he may operate for great ends; in himself, in society, in star and sun, are fragments of his message." The series of papers and poems is concluded by a postscript by the old man himself, in which, after saying "Thank you, thank you, my friends all," he tells us that "one of my dearest objects in my poetic expression has been to combine these forty-four United States into one identity, fused equal and independent. My attempt has been mainly of suggestion, atmosphere, reminder, the native and common spirit of all, and perennial heroism."

LETTER FROM EMERSON.

His autobiographic fragments are prefaced by a tribute to "Leaves of Grass," by Emerson, written as long ago as 1855.

Walt Whitman,—Dear Sir, I am not blind to the worth of the wonderful gift of "Leaves of Grass." I find it the most extraordinary piece of wit and wisdom that America has yet contributed. I am very happy in reading it, as great power makes us happy. It meets the demand I am always making of what seemed the sterile and stingy nature, as if to much handiwork, or too much lymph in the temperament, were making our Western wits fat and mean.

I give you joy of your free and brave thought. I have great joy in it. I find incomparable things said incomparably well, as they must be. I find the courage of treatment which so delights us and which large perception only can inspire.

I greet you at the beginning of a great career, which yet must have had a long foreground somewhere, for such a start. I rubbed my eyes a little to see if this sunbeam were no illusion; but the solid sense of the book is a sober certainty. It has the best merits, namely, of fortifying and encouraging.

HIS GRATITUDE TO ENGLAND.

After Emerson, his most cordial support from first to last has always reached him from England. In America the prophet has still not much honour in his own country, but English appreciation saved him. He mentions incidentally that several of his admirers in England paid double or treble prices for his books. Among those who did so were Tennyson and Ruskin, hence "the tenderest and gratefullest breath of my heart has gone, and ever gone, over the sea gales across the big pond." Very picturesque and characteristic is the following account of his life and his sanctum:—

About myself at present. I will soon enter upon my 73rd year, if I live—have passed an active life as country school-teacher, printer, carpenter, author and journalist, domiciled

in nearly all the United States and principal cities, North and South—went to the front (moving about and occupied as army nurse and missionary) during the Secession War, 1861 to '65, and in the Virginia hospitals and after the battles of that time, tending the Northern and Southern wounded alike—worked down South and in Washington city ardently three years—contracted the paralysis which I have suffered ever since—and now live in a little cottage of my own, near the Delaware in New Jersey.

HIS SANCTUM.

Now for a few portraiture or descriptive bits. To-day in the upper of a little wooden house of two stories near the Delaware river, east shore, sixty miles up from the sea, is a rather large 20-by-20 low ceilinged room, something like a big old ship's cabin. The floor, three quarters of it with an ingrain carpet, is half covered by a deep litter of books, papers, magazines, thrown-down letters and circulars, rejected manuscripts, memoranda, bits of light or strong twine, a bundle to be "expressed," and two or three venerable scrap books. In the room stand two large tables (one of ancient solid mahogany with immense leaves) covered by jumble of more papers, a varied and copious array of writing material, several glass and china vessels or jars, some with cologne-water, others with real honey, granulated sugar, a large bunch of beautiful fresh yellow chrysanthemums, some letters and enveloped papers ready for the post office, many photographs, and a hundred indescribable things besides. There are all around many books, some quite handsome editions, some half covered by dust, some within reach, evidently used (good-sized print, no type less than long primer), some maps, the Bible (the strong cheap edition of the English crown), Homer, Shakspeare, Walter Scott, Emerson, Ticknor's "Spanish Literature," John Carlyle's Dante, Felton's Greece, George Sands' Consuelo, a very choice little Epictetus, some novels, the latest foreign and American monthlies, quarterlies, and so on. There being quite a strew of printer's proofs and slips, the place with its quaint old-fashioned calmness has also a smack of something alert and of current work. There are several trunks and depositories backed up at the walls. Indeed the whole room is a sort of result and storage collection of my own past life. I have here various editions of my own writings, and sell them upon request; one is a big volume of my complete poems and prose, 1000 pages, autograph, essays, speeches, portraits from life, etc. Another is a little "Leaves of Grass," latest date, six portraits, morocco bound, in pocket-book form.

Fortunately the apartment is quite roomy. There are three windows in front. At one side is the stove, with a cheerful fire of oak wood, near by a good supply of fresh sticks, whose faint aroma is plain. On another side is the bed with snow-white coverlid and woollen blankets. Towards the windows is a huge arm-chair, timbered as by some stout ship's spars, yellow polished, ample, with raton-woven seat and back, and over the latter a great wide wolf-skin of hairy black and silver, spread to guard against cold and draught.

LAST WORDS.

After two pages of autobiographic memoranda he concludes as follows:—

To-day, "old, poor, and paralysed," I keep generally buoyant spirits, write often as there comes any lull in physical sufferings, get in the sun and down to the river whenever I can, retain fair appetite, assimilation and digestion, sensibilities acute as ever, the strength and volition of my right arm good, eyesight dimming, but brain normal, and retain my heart's and soul's unmitigated faith not only in their own original literary plans, but in the essential bulk of American humanity east and west, north and south, city and country, through thick and thin to the last. Nor must I forget, in conclusion, a special, prayerful, thankful God's blessing to my dear firm friends and personal helpers, men and women, home and foreign, old and young.

COME TO YOUR SENSES, OH MEN!

A LITTLE SERMON BY COUNT TOLSTOI.

In the *Cosmopolitan* for February Miss F. Hapgood translates a little sermon of Count Tolstói's, which, under the title of "Nikolai Palkin," is being circulated privately in manuscript in St. Petersburg. The sermon is upon the text "Render to God the things which are God's, and unto Cæsar that which is Cæsar's," and this is Count Tolstói's method of interpreting it.

"WHAT IS CÆSAR'S, AND WHAT IS GOD'S?"

If men believed in God, they could not fail to recognise this, their first obligation to Him: not to torture, nor to kill; and then the words, "God's to God, Cæsar's to Cæsar," would have for them a clear, well-defined meaning—"To the Tzar or to any one else everything you like," the believing man would say, "only not that which is contrary to the will of God. If my money is necessary to Cæsar, take it; my house, my labours—take them. My wife, my children, my life—take them, all this is not God's. But if it is necessary to Cæsar that I should raise and lower a cudgel on the back of my neighbour—this is God's. I cannot bind, lock up, persecute, kill a man; and all this is my life, and that is God's, and I cannot give it over to any one but God."

The words, "Render to God the things that are God's," signify that to give to God farthing candles, prayers, words, everything in general which is of no use to any one, least of all to God, and to give all the rest, all one's life, all the sanctity of one's soul, which belongs to God, to Cæsar (according to the meaning of the word Cæsar for the Jews), to a man who is a stranger to one, to a hated man—this is indeed terrible. Come to your senses, oh men!

THE TERRIBLE MALADY OF OUR TIME.

He illustrates his doctrine by telling the story of an old soldier of 95 years of age who remembered the unspeakable atrocities perpetrated in the Russian army when he was a youth. Count Tolstói declares that modern men, although more humanitarian, are in reality still suffering from the same terrible malady which led the old soldier to inflict tortures without feeling any sense of personal responsibility. This he declares is due to a terrible malady, and this terrible malady consists in the delusion that there may be for a man something sacred and some law higher than that sacred thing, the law of love to his neighbour.

A PICTURE OF RUSSIA TO-DAY.

It is true that people are no longer flogged to death as they were in the old times, but to Count Tolstói things are just as bad. Here is his picture of modern civilisation:—

But it merely seems so to us. Three hundred thousand men lie in prison, and in regimental guard-houses, locked up in close, stinking quarters, where they die a slow bodily and moral death. Their wives and children are cast on the world without the means of subsistence while these men are kept in the dens of vice, the prisons and reform squads. Ten thousand men, with pernicious ideas in exile, will carry those ideas to the most distant nooks of Russia, will lose their reason and hang themselves. Thousands are shut up in fortresses, and are either secretly slain by the prison authorities or go mad from solitary confinement. Millions of men are physically and morally ruined through slavery to manufacturers. Hundreds of thousands of men every autumn leave their families, their young wives, and learn murder and systematically become depraved.

THE KNOT IN OLD DAYS.

If that is what he thinks of civilisation to-day you can imagine that his picture of Russian brutality seventy years ago is enough to make the flesh creep. He says that in the last years of Alexander I.'s reign, out of every hundred men in the army they thrashed twenty to death; this is surely an exaggeration. This, however, is the

account of how things were done according to Nikolai Palkin, the old veteran:—

The under officers beat young soldiers to death. A blow from the butt end of a gun or from a fist would whistle through the air on some sensitive spot, the breast or head, and then he would die, and there was never any investigation. He would die, murdered, and the authorities would write down: "Died by the hand of God," and that was the end of the matter! He described this dreadful business to me in detail. How the man was led out bound to muskets and between an alley of soldiers armed with rods, how they all beat him, while officers came behind the soldier, crying: "Lay on harder!" The old man shouted in an authoritative voice, evidently not without pleasure, at the recollection and reproduction of his gallantly commanding tone.

FLOGGING IN THE RUSSIAN ARMY.

He narrated the particulars of every flogging, as though he were telling how oxen were beaten and beef flayed. He told how the unhappy wight was led back and forth in front of the ranks; how the beaten man stretched and fell upon the bayonets; how, at first, bloody furrows were visible; how they intersected each other; how the blood welled and spurted; how the bleeding body flew in bits; how, at first, the wretched man shrieked, then merely groaned dully at every step and at every blow; how, afterward, he quieted down, and how the doctor, attached for this express purpose, would step up, feel his pulse, and decide whether the man could be flogged any more without beating him to death, or whether it was necessary to wait and postpone until another time, when he should have regained some life, in order to commence the torture afresh from the beginning and attain that sum total of blows which some brutes or other, with Palkin at their head, had made up their minds that it was necessary to deal him. The doctor employed his knowledge to prevent the man from dying before he had suffered all the torture which his body could endure. Therefore, when he could no longer walk, he was placed upon some greatcoat, and with that bloody pillow he was borne away to the hospital to be treated, in order that, when he was cured, he might receive the thousand or two of blows which he had not received and borne all at once.

He related, also, how they begged for death and were not granted it at once, but were cured, even a second and sometimes a third time; and the man lived on and lay in the hospital, awaiting fresh tortures which should grant him death; and they would flog him a second and a third time, and then only bring him to his death.

THE RUSSIAN PARADOX.

Yet, as Count Tolstói says, the Russian people are gentle, kind, and penetrated with the spirit of Christ's teaching. They repent in soul that they have wounded a man by their words, that they have not shared their last morsel with the poor, and yet they pass the best period of their lives in murder and torture of their brethren. Count Tolstói asks:—

What lay in the soul of the man who rose from his bed, and having washed, dressed himself in the garments of a noble and prayed to God, went to the prison to wring limbs from their sockets, and to castigate with the knout old men and women, and spend his customary five hours in that occupation, just as the man of the present day spends his in the senate, returned to his family and sat calmly down to dinner, and then read Holy Writ? What lay in the souls of those regimental and company commanders (I knew one such) who on the preceding evening danced the mazurka at a ball with his beautiful daughter, and took his departure early in order that on the following morning he might make arrangements for flogging to death, through the lines, a Tartar soldier who had deserted? He had the man whipped to death and went home to dine with his family.

The moral of it is, of course, that these things came about because the people forsook the law of Christ, which is the law of love.

A PARALLEL TO "BEAUTIFUL SNOW."

A SAD TRUE STORY FROM NEW BRUNSWICK.

MR. FREDERICK DE VINE, in the *New England Magazine* for February, throws into verse the facts of a painful story which was brought to his knowledge when attending the assizes in one of the northern circuits in New Brunswick in 1889. The Hon. Judge Wetmore, of the New Brunswick Supreme Court, in addressing the grand jury, referred to the matter as follows:—

The poor girl had been grossly imposed upon, and had no friends to look after her, was an outcast from society, and the hand of humanity was refused her in her bereavement. Her circumstances must have been known to the community, and she should not have been left to die like a dog. She has been unpardonably overlooked, neglected, exposed to the weather and the scorn of mankind, treated as no human being should be treated in a civilised country, and I have been informed her clergyman even turned his back upon her in her sad hour of need and forbade others to shelter her. I think it was the peculiar business of the overseers of the poor to have cared for her, and they have been criminally derelict in the discharge of their duty.

It is to be regretted that Mr. De Vine does not mention the name of that clergyman, in order that he might have been pilloried throughout the world.

"THEY TURNED HER OUT IN THE STREET."

They turned her out in the street at night,—

They turned her out in the street!

Her sorrow was heavy, her garments light,—

They turned her out in the street!

In form a woman, in years a child,

Her weeping eyes were large and wild,

For her hopes were ruined, her love beguiled,

As they turned her out in the street.

* * * *

Without a friend, without a home,

They turned her out in the street;

Sick and naked the town to roam,

They turned her out in the street.

The pane was frozen, the mercury low,

Wildly drifted the wintry snow,

As they slammed the door and bade her go,

And turned her out in the street.

* * * *

In a country cottage a mother prayed,

As they turned her out in the street,—

Her spirit broken, her heart dismayed,

As they turned her out in the street,—

That God would cherish her hope and pride,

Her only support (she had none beside),

And homeward to mother her steps would guide,

As they turned her out in the street.

* * * *

And peeping out from the drifted pile,

Where they turned her out in the street,

Was a woman's face with a heavenly smile,

Where they turned her out in the street;

A face so sad, a form so bare,

The cold snow matted in her hair,

And her prayerful eyes in a vacant stare,

Where they turned her out in the street.

And beside the mother and near the wall,

Where they turned her out in the street,

Wrapped in an old and tattered shawl,

Where they turned her out in the street,

Like a spotless angel in disguise,

Was a little baby, a doll in size,

With its first tears frozen in its eyes,

Where they turned her out in the street.

HINTS ON POOR LAW REFORM.

BY MISS LOUISA TWINING.

MISS LOUISA TWINING, in the *Newbery House Magazine* for February, publishes some of her thoughts on Poor Law legislation, which are timely just now, when the whole question seems likely to come before Parliament in practical shape. But, notwithstanding the progress which has been made in recent years, she says there still remains much to be done. Speaking of the infirmity, Miss Twining says:—

The appointment of an educated and hospital-trained woman as matron is essential to the management and to the employment of trained nurses. The number of such matrons is increasing, and, whenever a vacancy occurs, the hitherto prevailing type of a former workhouse official is no longer selected for a post requiring administrative power, moral control, and a skilled knowledge of nursing. Yet it is much to be desired that this most important reform should be hastened by a further recommendation of the Central Board that only such duly qualified persons should be appointed, as has recently been done with regard to the Metropolitan Asylums. The indifference—nay, ignorance—of the upper classes as to all matters of Poor Law management, although affecting thousands of our fellow creatures, as well as the pockets of us all, is a remarkable and discreditable fact. We look hopefully to the increasing number of lady guardians (now amounting to ninety) as regards an intelligent interest in, and management of, Poor Law affairs.

The first point requiring reform in workhouses is the appointment of a higher class of officials as master and matron. It has for many years been felt that these posts require as much administrative excellence and power as the government of prisons, yet, generally speaking, what an inferior class of persons do we often find selected for the control of, in many cases, hundreds of different and difficult classes, all collected under one roof!

When men and women of the upper classes are seeking remunerative employment of all kinds, it is difficult to understand why they do not offer themselves, or are not sought, for these posts, requiring vast administrative skill and control.

What is wanted is an increased power of detention, in order to restrain the present liberty of action in coming and going. Various periods have been suggested, from a week to three months, but all are agreed that some alteration of the present law is needed if serious abuses are to be checked.

One other matter is urged by many who are concerned in the management of these State hospitals for our sick poor, and that is the admission of advanced medical students or practitioners to share in the valuable opportunities of study which are to be found in these institutions alone. Our Poor Law infirmaries are thus our chief, and nearly only, hospitals for incurables, and the almost sole refuge for the destitute sick poor.

The continued employment of pauper women in any responsible posts as nurses has still to be deplored, although it is forbidden by the regulations of the larger infirmaries. We have before us numerous cases of cruelty, some ending in death, caused or accelerated by these tyrants. Many of these occur in the night, when, too frequently and generally, the nursing is entirely intrusted to paupers. One thoroughly competent and experienced visitor writes that "the chief help is given by imbeciles!"

Another point, on which we have the concurrent testimony of Poor Law officials of all ranks and opinions and great practical experience, is the absolute necessity of further powers of control and detention for the class of able-bodied pauper, known as "Ins and Outs," and who are the plague and despair of all who have to deal with them.

Increased powers have also long been demanded in order to prevent wicked parents from regaining control over the children they have willingly abandoned at an early age, when they leave school and are able to earn wages.

A PRACTICAL SOCIAL PROGRAMME.

INTERVIEW WITH SIR JOHN GORST.

THE second number of *Help* contains a remarkable interview with Sir John Gorst, our representative at the Labour Congress at Berlin. Sir John brought home from Berlin two ideas: First, that the State ought to be the Ideal Employer of Labour; second, that there should be a Royal Commission to inquire into the conditions of labour, with a view of ascertaining as to how far they could be improved.

Sir John Gorst failed to induce his colleagues to appoint this Commission, or to make the State an ideal employer, and has appealed to the people—first, in a speech to his constituents; and, secondly, and more elaborately, in *Help*, which sets forth the programme that is commanding wide-spread attention throughout the country.

His programme may be summarised as follows:—

First—LEGISLATION.

1. Employer's liability.
2. Prevention of loss of life at sea.
3. Settlement of trade disputes.
4. The establishment of Colleges of Arbitration.
5. Raising the age of permitted child labour from ten to twelve.
6. Six days' working week.
7. In addition to free education, industrial, agricultural, and housewifery education.
8. Allotment grants.
9. Ministry of labour.

Secondly—INQUIRY.

1. Royal Commission into Condition and Hours of Labour.
2. Royal Commission into the whole question of Poor Law Relief.

Help submitted Sir John Gorst's Programme to several persons whose letters are published, among others those of Mr. Burt and Mr. Dale (his colleagues at Berlin), Mr. Fenwick (Secretary of Trades Union Congress), Sir Henry James, Mr. Caine, Lord Aberdeen, Lord Meath, and Mr. Michael Davitt.

Mr. Burt sees nothing in it from which he can dissent, having read it from beginning to end with keen and sympathetic interest. Mr. Dale regards it as a most important and valuable contribution to the most pressing questions of the day. Mr. Fenwick says that the Social Programme does credit to Sir John Gorst, and if it were adopted, would give great satisfaction to the working classes. Mr. Caine thinks that it is the best and most comprehensive programme that has yet been formulated, and contains all the reforms with regard to labour that are within the range of practical politics. Lord Aberdeen says that it is comprehensive, and excellent, and opportune. Lord Meath heartily endorses every word that Sir John Gorst says. Mr. Davitt fears that it is more showy than substantial, and is faulty in not dealing sufficiently with the land question.

The whole of the interview and correspondence is well worth reading, and will, I hope, advance the social question towards a practical solution. It has already helped to bring about the appointing of a Royal Commission on the Labour Question. What it will yet bring no one can say.

MR. GLADSTONE INTERVIEWED.

BY DR. JOSEPH PARKER.

IN the *New Review* for March, Dr. Parker publishes extracts from a sort of written catechism, which, he says, Mr. Gladstone has been good enough to allow himself to be put through. From this catechism we gather that Mr. Gladstone thinks that the greatest Parliamentary speakers on the Conservative side within his own personal knowledge, have been Peel, Derby, Disraeli, Lyndhurst, and Ellenborough; that in mental power through his sermons Mr. Gladstone thinks that Canon Liddon was the greatest Church of England preacher, and the Rev. Henry Melville in command over his congregations. Up to 1860, Mr. Gladstone regarded O'Connell as the typical Parliamentary Irishman on the large scale, and Shiel on a smaller one. Dr. Parker asked him whether he thought the Church of England had a firmer hold upon the people than it ever had:—

"The Church of England," he replied, "suffers much from the general decline of what is called the prestige of churches, but has gained much from the transformation of the clergy."

I then varied the inquiry thus: "Do you think the Church of England pulpit of to-day is equal to its position thirty years ago—in ability, in zeal, in popular sympathy, and theological learning?"

"Too short a term," he replied; "since I was a boy this pulpit has become more liberal and genial, and infinitely more Christian."

"I do not believe," said he, "in what is known as the interchange of pulpits. With all respect for those clergymen who are willing to preach in Nonconformist pulpits, I must say they do not seem to form a proper conception of their own Church."

The following curious story is vouched for by Dr. Parker:—

During his last Premiership I had the honour of breakfasting with him in Downing Street. After breakfast Mr. Gladstone took down a book and read aloud an account of the circumstances under which Ireland was united to Great Britain. The account was so pathetic that Mr. Gladstone could not proceed. He simply broke down and sobbed like a child.

On this point I may not enlarge; it is introduced to prove that Mr. Gladstone's is a great and sensitive heart.

The only other thing in Dr. Parker's article that is worth mentioning is his estimate of Mr. Gladstone's Jesuitism. He says:—

Loyola himself was but a skeleton of a Jesuit compared with Mr. Gladstone. I now use the word Jesuit in its purest sense and application. All the baby tricks of *The Spiritual Exercises* would come with natural ease to Mr. Gladstone. He believes in long lines and short lines, in dots and notches, in orientation and attitude, in religious marchings, in emblematic colours, in fast and vigil and prostration. All these terms are part of his mother tongue. When he hears them he recognises them as having heard them in some pre-natal state. They are older than Homer. They are sterner than the dreams of Dante. But is Mr. Gladstone a member of the Romish Church?

Nothing of the kind. All his assurances on this matter may be received with implicit and absolute confidence. Yet Mr. Gladstone has, I can quite imagine, infinitely more respect for the Sovereign Pontiff than for the Archbishop of Canterbury.

COMPULSORY CHILDLESSNESS.

A CURIOUS PLEA BY A DOCTOR OF DIVINITY.

DR. POMEROY, of Boston, writing in the *Andover Review* for February, contributes an article against what he calls the Malthusian idea, in which, however, he ventures to go further than any Malthusian, by demanding that the State shall enforce compulsory childlessness upon all criminals, paupers, and victims of hereditary disease!

MR. GLADSTONE'S GOOD WISHES.

Dr. Pomeroy prefaces his article by the following letter from Mr. Gladstone:—

Dear Dr. Pomeroy,—I send a line of hearty good wishes for your renewed and apparently indefatigable efforts. I have no title to examine or condemn, and no competency to enter into particulars; most of all as regards the medical side of the subject. But I can find no words strong enough to express my sense of the sacredness of the cause to which your labours are devoted; or of the degradation which, if and in proportion as that cause should be defeated, threatens the whole human race within the range of the controversy.—I remain, my dear Sir, with strong sympathy, faithfully yours,
W. E. GLADSTONE.

Hawarden, September 1st, 1890.

But I do not take it that Mr. Gladstone gives his support to Dr. Pomeroy's views as to the interdiction of marriage of the unfit. Dr. Pomeroy, however, leads up to this with a good deal of argument of a very anti-Malthusian kind.

IN PRAISE OF LARGE FAMILIES.

Dr. Pomeroy is not deficient in the courage of his convictions, as may be imagined from the following passage:—

I believe that the exhaustion of the earth's virgin soil, and the encouragement of large families, instead of bringing want and ruin, as the Malthusian believes, will conduce to abundance and prosperity. So long as the farmer can depend upon natural fertility of the soil, just so long will agriculture have in it a flavour of happy-go-lucky, low-grade industry, and the agricultural employé will be considered, and will look upon himself, as a low-grade workman. When the agriculturist is obliged to practically create the fertility of his soil, and farming becomes largely a matter of chemistry, it will be recognised that it requires as many brains to raise crops as to sell goods, and the supply of assistants in both forms of industry will be regulated by honest demand rather than by foolish sentiment.

THE MULTIPLICATION OF THE UNFITTEST.

His most cogent argument against the intelligent regulation of the rate at which the family should increase is that the limitation of offspring would be practised least by those who ought to most. That is to say, it would be the morally and physically unfit, who are incapable of self-control, who would multiply like rabbits, while the intelligent and self-controlled and far-seeing parents would reduce the numbers of their families to manageable proportions. Dr. Pomeroy forgets, however, that the children of the well-regulated family have double the chance of surviving and ultimately becoming parents themselves possessed by the children of the morally and physically unfit, who multiply without any due regard for the discharge of parental duties.

FORBID THEIR MARRIAGE.

Here, however, is Dr. Pomeroy's remedy for the multiplication of the unfit:—

A move in the right direction would be to have uniform marriage laws in all our States and Territories, and to have such laws take cognisance of the moral, mental, and physical condition of those applying for marriage licences. This would at first be objected to, doubtless, as unwarrantable interference with private right; but, in time, the better part

of the community would recognise that the guardians of the public weal have as much right to prevent those having hopeless and transmissible disease of mind or body from marrying as they have to nail a danger signal on the street door of the governor's house if contagious disease is in it; and public sentiment has long recognised the justice and propriety of this. Laws will not execute themselves; at least nine-tenths of the unfit would require compulsion.

TRANSPORTATION TO DESOLATE ISLANDS.

The weak point of Dr. Pomeroy's case is that he forgets, like many other moralists, that to interdict marriage is by no means identical to a veto on the multiplication of children. Mr. Arnold White's demand for the sterilisation of the unfit comes nearer the mark than Dr. Pomeroy's well-meant but ineffective suggestion.

This he seems to see, for he finishes by proposing banishment for life to desolate islands, each sex by itself.

The mawkish sentimentality which lavishes bouquets and bonbons upon the condemned murderer seems to dominate society at present, and would doubtless raise a hue and cry against compulsory childlessness, even of criminals and paupers; but we have a right to hope for the speedy dawn of a better day, and that when its sun shall have climbed to the zenith it may look down upon a society so cultivated, wise, and just that it will have the will or the way to intercept the streams of crime and corruption which are now constantly pouring into it, by transporting the unfit ones to islands of the sea, each sex by itself, or by other and more sure means.

HAS CHRISTIANITY FAILED?

THE editor of the *North American* did Christianity a poor service when he pitted Father Ignatius against Ouida in discussing the great thesis whether or not Christianity has failed. Ouida's article is one of the most brilliant and reckless that has ever come from her pen, and Father Ignatius is but a poor controversialist. Although we agree with Father Ignatius, no one who reads his paper can but regard it as a very lame performance, which seems to have been introduced chiefly for throwing into stronger relief the slashing rhetoric of the lady novelist. Ouida's position is that Christianity has gained its position by its appeal to democracy and socialism, and once having opened the flood-gates of socialism it is utterly powerless to shut them again. It has become a formula and nothing more. It is a shibboleth, a husk, a robe with no heart beating in it, a winged angel carved in dead wood. It has been cruel to the human race. What, she asks, of mercy, of pity, of forbearance, of true self-sacrifice has it ever taught the world? It would probably be easier for Ouida to describe what of mercy, of pity, of forbearance, of true self-sacrifice, there is in the Western world that has not been taught by Christianity. Her chief quarrel with the Christian religion, however, is because of the curb which it has put upon the gratification of the sexual instinct. Christianity, she says, has ever been the enemy of human love. It has made of this angel of life a shape of sin and darkness, and bade the woman whose face was warm with the first kiss of her lover believe herself cursed and shamed. Love, the winged god of the immortals, became in the Christian creed a thrice damned and earth-born devil to be exorcised and crushed. This has been the greatest injury which Christianity has ever done to the human race. "It is not necessary to quote further to show the length to which Ouida is prepared to go against Christianity, which taught mankind that God Himself was love, and which has taken the passionate love song in which Solomon describes the ecstasies and raptures of nuptial love as the nearest revelation of the ideal relation between Christ and the Church.

IN PRAISE OF JAPANESE WOMEN.

BY SIE E. ARNOLD.

SIR EDWIN ARNOLD concludes his papers on Japan in *Scribner* for March by a long rhapsody in praise of Japanese women, who, under conditions apparently most fatal to feminine virtue, have developed the loveliest specimens of womanhood Sir Edwin Arnold has ever beheld. I quote the following from his glowing pages:—

SWEET PRODUCTS OF A STERN SCHOOL.

These sweet, these patient, these graceful, these high-bred, these soft-voiced, gentle, kind, quiet, unselfish women of Japan seem, taken altogether, so amazingly superior to their men-folk, as almost to belong morally and socially to a higher race. In a sense that is the case, for though, of course, identical in blood and breeding, Japanese women have been reared for centuries in a separate school from the men. It was the hard school of obedience, of submission, of resignation, with no pretensions to justify the view. The Japanese male has considered himself, all through his history, the superior of the graceful and gentle companion of his life, who is taught, from the hour when she disappoints her mother by arriving in this world, to humble herself, first to her parents, next to her husband, and lastly to her children. I know not by what soft magic of content, by what subtle elasticity of nature the Japanese woman—in theory a slave—in practice has gained very much her own way everywhere; and obtains, without exacting, far more consideration and deference than might be expected. The Japanese woman has developed her gracious sweetness and bright serenity in the atmosphere of unchivalrous mal-estimation surrounding her from early times. The story of these early times proves abundantly that she was always what she is now—tender, gentle, and devoted.

HER TRUE PLACE TO SERVE MAN.

Bernhardus Varenius, writing in 1673, says that when Japanese have been asked why they keep their women so subordinate, the answer was that "in old times, when they had more liberty and authority, deplorable results ensued, recorded in history, and that the true place of woman in this life is to serve the man, to amuse him when tired with cares and labours, and to bear and bring up his children." It was and is characteristic of the inequitable views thus entertained, that infidelity in the wife was made a capital offence, while it was regarded as hardly so much as a fault in the husband. The Japanese women, being taught obedience and silence from their birth, accepted the hard laws made by the men, and have moulded their natures in accordance at the office of *Châ*.

DIVORCE MADE EASY.

In marriage, as far as the man is concerned, it is a union dependent only upon his good pleasure. He can and does divorce his wife on any of seven grounds, among which are "disobedience," "talking too much," and "jealousy." Practically he can at any time send her away, and in proof of this the statistics of 1888 show that one marriage out of every three ended in divorce. The Japanese wife, therefore, in too many cases, has nothing whatever intervening between her gentle head and this suspended Damocles' sword of easy divorce, except the good will of her lord, a certain social sentiment, and her daily power to please. It is not for girls to have opinions.

MARRIAGE IN JAPAN.

And W. Chamberlain, who is the high authority for the above particulars, observes, on the general subject, in his admirable little book "Things Japanese"—"When it is added that a Japanese bride has no bridesmaids; that the young couple go off on no honeymoon; that a Japanese wife is not only supposed to obey her husband, but actually does so; that the husband, if well enough off, probably has a concubine besides, and makes no secret of it, indeed often keeps her in the same house with his wife; and that the mother-in-law, with us a terror to the man, is not

only a terror but a daily and hourly cross to the girl—for in nine cases out of ten the girl has to live with her husband's family, and be at the beck and call of his relations—when due consideration is given to all these circumstances, it will be seen that marriage in Japan is a vastly different thing, socially as well as legally, from marriage in England or the United States. In this part of the world it is, in truth, a case, not of *place aux dames*, but *place aux messieurs*."

JAPANESE MORALITY NOT OF THE BODY.

The outcome of it all is a different standard of morality from ours, which has, perhaps, its own excellences and advantages, but admits ideas strange and unacceptable to Western propriety. Christianity and chivalry combining in the West and North have made a sacrament of love. In Japan Buddhism has sternly disparaged human affection, Confucianism has degraded it, and the unimaginative nature of the Japanese male has made it a pastime and amusement merely. Japanese women generally have accepted, in theory, this inadequate view of the sexual relations, and for many ages have placed fidelity of mind higher than chastity of body. This is a country where it is not only common for a girl to sell herself to public use for the sake of her parents, but also where she will be rather admired and praised than blamed for it, and her parents pitied more than—as they should be—execrated. Not once in a thousand instances do even these poor *jorô* lose their self-respect, or that sustained propriety and *savoir faire* which makes one say that all Japanese women alike are ladies born.

THE HOPE FOR THE FUTURE.

A great future awaits Japan and the Japanese man, I believe, but he will have to be better aware of the goodness of his gods in bestowing such women upon the country. In the ever-extending education of the gentler sex resides, I think, the chief condition for the happy development of the land. At present there exists too much of the spirit expressed in the native proverb, "Though a woman has borne you seven children, never trust her!" It is still true, as Mr. Chamberlain writes:—

"Japanese women are most womanly—kind, gentle, pretty. But the way in which they are treated by the men has hitherto been such as might cause a pang to any generous European heart. A woman's lot is summed up in what are termed 'the three obediences'—obedience, while unmarried, to a father; obedience, when married, to a husband and that husband's parents; obedience, when widowed, to a son. At the present moment the greatest duchess or marchioness in the land is still her husband's drudge. She fetches and carries for him, bows down humbly in the hall when my lord sallies forth on his walks abroad, waits upon him at meals, may be divorced at his good pleasure. Two grotesquely different influences are at work to undermine this state of slavery—one, the European theories concerning the relation of the sexes; the other, European clothes! The individual who struts into a room before his wife when she is dressed *à la Japonaise*, lets her go in first when she is dressed *à la Européenne*."

Perhaps the new civil code and the opening Parliament will introduce nobler laws and new recognition of the debt which Japan owes to her gentle, patient, bright, and soft-souled womankind. Perhaps, on the other hand, in meddling with her old-world Asiatic grace and status, modern ideas will spoil this sweetest Daughter of the Sun!

In the *Cosmopolitan* for February there is an interesting little paper upon "Women Clerks in New York." Miss Seymour, the president of the Union School of Stenography and Type Writing, says that business men prefer women as shorthand amanuenses because they are less likely than men to disclose the business secrets of their employers, and are more faithful and more apt to remain long in the service of one employer! The writer also adds that women clerks, as a rule, are in considerable demand in the marriage market.

THE WOMEN OF INDIA.

BY THE MARCHIONESS OF DUFFERIN AND AVA.

LADY DUFFERIN AND AVA, having lived four years in India, has had many opportunities of studying the condition of her own sex in that great dependency. In the *Nineteenth Century* for March she endeavours to correct the erroneous impression which prevails as to the wretchedness of female life in India in a paper, which, although brief, is full of meat. An enormous proportion of the female population go about as freely as if they were men. She says:—

The lower-caste women in India, who are not kept behind the purdah, but may be seen in the streets of the towns and villages and in the country districts are as free as most European peasantry, as happy, and as cheerful.

And as for the higher classes, who are kept shut up in the zenanas, Lady Dufferin says that she thinks the general impression as to their imprisonment is a misunderstanding.

The impressions I carried away from my visits to zenanas were invariably pleasant ones. In spite of the shortcomings of interpreters and the want of a common language, I never left a zenana without being deeply impressed by the gentleness, friendliness, and charm of manner I found there. But I, for my part, consider that under the present conditions of Eastern life the zenana system offers many undoubted advantages. I think that neither the men nor the women of the country are prepared for its abolition; and while I would earnestly advocate improvements calculated to give interests, occupations, outdoor exercise, and innocent amusements to zenana women, I have no desire to touch their privacy; and, in arranging for their medical relief, every effort was made by me, and by those who worked with me, to respect to the very utmost all the laws which govern the purdah system.

The peculiar trials of an Indian woman's life result from the hideous atrocity of child marriage, by which little girls are often compelled to become mothers before they are thirteen or fourteen. At present one woman in five is a widow, the majority of whom have been betrothed before they were ten, and have become widows without ever being married. To an Indian woman, a husband is the aim and object of life. He is her only *raison d'être*, and Lady Dufferin does not see how the sentiment with regard to widowhood is to be modified by any reforms which can be suggested. She thinks the best way to help Indian women is by supplying them with medical relief. "In most cases no man would, under any circumstances whatever, be allowed to enter the zenana. No man would ever be called in to attend confinement cases, and for all female diseases and chronic cases, Indian women are practically without any medical aid whatever."

A "Nationalist" Story.—Nationalism having been founded in the United States by Edward Bellamy's dull but suggestive little tale "Looking Backward," seems to thrive on the diet; but its story-tellers mercifully do not emulate the heaviness of their founder and prototype. Mr. Salisbury, in the *Nationalist*, is writing a story called "The Birth of Freedom," which describes the horrors which may be expected from a precipitous attempt to emancipate mankind from the thralldom of capital. It is gory enough to serve as a penny dreadful, and includes, among other incidents, the resuscitation of a man executed by electricity.

THE AGE OF CONSENT.

PROGRESS AND OTHERWISE IN AMERICA.

WHILE the question of raising the age of consent at which marriage may be permitted is preoccupying the attention of the Government and people of India, the *Arena* calls attention to another phase of the same subject, which is not attracting as much attention as it should in the United States of America. The age of consent, however, in Western countries does not mean the age of marriage, but the age at which illicit intercourse is to be criminal. The editor of the *Arena* has some vigorous pages devoted to this subject, in which he is good enough to speak very kindly of the part which I was privileged to play in this matter. He points out that within the last few years the age of consent has been raised in a score or more American States from seven and ten years to from twelve to sixteen, but he says "we must not allow ourselves to be deceived by the delusive hope that man is growing more moral, high-minded, and humane. There is a reason for those changes, a reason as significant as it is well known to students of this problem. The *Pall Mall Gazette* revelations brought this tremendous reaction. That exposure was the grandest single act which has marked our epoch in recent years. America felt the thrill of horror that the *Pall Mall Gazette* has awakened." He continues:—

In vain did conservatism endeavour to suppress the discussion and the details of the revelation on the threadbare plea that it was dangerous for the people, and especially young people, to know the truth. *The revelations were dangerous for the moral lepers.* They awakened parents to the perils before their daughters, and revealed to girls the snares that confronted them. They did more. They created that healthy public sentiment for right and justice that is always evinced when agitation unmasks a great wrong. New York was the first State to raise the age of consent from ten to sixteen years. Other States followed her example, but only after hard-fought battles, and in many instances the age has been only increased to twelve or thirteen years.

Instead of steadily carrying out this good work there has been a return in many quarters to a policy of reserve, which has been immediately taken advantage of by the other side in order to win back the vantage ground from which they were driven in 1886:—

Efforts are being put forth to reduce the age of consent. For example, in New York last year, where Senator McNaughton introduced into the State Senate a bill to reduce the age of consent from sixteen to fourteen years, the judiciary committee reported favourably, and had it not been discovered, just as its framers were preparing to crowd it through in the closing hours, it would doubtless have been passed. A few papers were courageous enough to denounce the bill in unmeasured terms, and it was killed. On the very day that Senator McNaughton introduced his bill to reduce the age of consent to fourteen years, an elderly man was convicted in the Court of General Sessions in New York City for abducting a fourteen-year-old schoolgirl.

It is noteworthy that the sessions at which efforts are made to reduce the legal age of consent are always secret, it being alleged by the advocates for reducing the age of consent that the subject is not one which it is fit for women to hear about! It is to be hoped that there are not many men in American legislatures who would face the infamy which must evermore attach to the name of the New York Senator mentioned in the *Arena*, but the case is bad enough if, after all the work of these long years, it be true, as the editor states, that—

In the States of Minnesota, Colorado, Alabama, Georgia, North and South Carolina, Texas, Idaho, and South Dakota, the age of consent is only ten years!

RAILWAY REFORM IN AMERICA.

SOME QUERIES FOR LEGISLATORS.

In the *Arena* for February Mr. C. Davis has an elaborate paper on "The Farmer, the Investor, and the Railway," in which, after producing a mass of statistics in support of his contentions, he puts the practical conclusions at which he has arrived in the form of the following series of questions, which may be commended to those who are engaged in the consideration of railway reform in this country as well as in the United States of America:—

The railway and the bank each perform functions that the State might; yet the bank alone is held to the most rigid discharge of its duties, a maximum fixed for its rates of toll, the amount it shall loan any one party, and the kind of security determined as well as the amount of its reserve fund, its books and assets at all times subject to inspection without notice, no share issued until paid for in full, the payment of unearned dividends made a penal offence, and breaches of trust punished in an exemplary manner.

Can there be any sufficient reason why the railway corporation, with infinitely greater power and privileges, performing functions a thousand times more important, and directly affecting a hundred persons for one affected by bank administration, should not be subjected to control quite as stringent and quite as far-reaching?

Shares and bonds being the basis of tolls, should a railway company be permitted to issue share or bond until its par value in actual money has been received into the corporate treasury?

Should the basis of tolls be laid until it has been shown that a proposed line is necessary to public convenience and will make fair returns on its cost?

Should a railway company be permitted to collect tolls until it has shown the exact cost of the instrument of transportation?

Should it not be a penal offence for a railway official to pay an unearned dividend?

Should not railway accounts, stock and bond ledgers, and assets be subjected to like inspection as those of national banks?

Would not rate wars cease, were railways, once having reduced rates, debarred from ever again advancing them without governmental permission?

Should not railway companies be taxed on their capitalisation, as shown in issues of bonds and shares?

Should not railways be appraised at present cash value, and earnings, from all sources, be limited to what would afford a given or maximum return on such appraisal?

Or should the nation assume the ownership, and operate the railways through a non-partisan commission, as the province of Victoria, Australia, has shown to be both practical and economical?

There is no longer any question as to the power of the nation to control these great arteries of trade, nor is there outside a limited circle any question as to the necessity of such control, and it but remains for the lawgivers to formulate such statutes as will protect user and investor, both of whom are at the mercy of a small body of men who can and do make and mar the fortunes of individuals, cities, and States, without let or hindrance.

In the *Quarterly Journal of Economics*, which is published at Boston for the Harvard University, Mr. Edmund James discusses "Reform in Railway Passengers' Fares" in an article that is chiefly devoted to an account of the Zone system in Hungary. The present system in America, he points out, has not led to a reasonable utilisation of train facilities. For every 200 seats there are only forty-two passengers. The railroads, for nine-tenths of their traffic, are absolutely without competitors. It is necessary, therefore, concludes Mr. James, for the public to interfere.

THE FUTURE OF CANADA.

THE Hon. J. W. Longley, Attorney-General for Nova Scotia, discusses in the *Fortnightly* for March the probable future of Canada. Mr. Longley evidently believes that Canada will ultimately become independent, although he admits that independence has not reached the stage of practical politics. There is no knowing how soon it may reach that stage.

It is too soon to say to what extent this feeling will spread, and how soon it may reach the stage of practical action. Nothing has occurred of late to give it any direct impetus. Any friction between the Canadian Government and the Colonial Office might call the full strength of the independence sentiment into formidable existence, but this does not seem likely to occur. Therefore one can but form general opinions as to the trend of events. Granted that the colonial relation is to terminate some day, it is not too much to say that independence seems, at present, the most probable solution.

Hence he argues that—

If those who are concerned in the scheme of concentrating the powers of the English race, and making the forces of the English-speaking people at home and abroad a unit for the common glory and the common strength, addressed themselves to the work of securing enduring alliances with those great colonies which shall hereafter establish an independent existence, it would be likely to prove a more practicable undertaking than anything involved in any shadowy project of federation, which presents enormous difficulties, and may prove short-lived even if accomplished.

Mr. Longley is a little bit of a dreamer, as may be seen from the following passage:—

The people of Great Britain can view with complacency the creation of an effective navy by the United States as well as Canada. Blood is thicker than water, and whatever little family jars may now and then occur between those great English-speaking peoples, if the day should ever come when British interest and honour were in real peril, owing to European combinations, depend upon it the star-spangled banner, floating proudly from the masts of American warships, would be found floating beside the glorious old Union Jack. This, perhaps, sounds too pretty, but it is not Utopian.

Still he may be right when he says:—

The question of defence, which in Europe is such a formidable one, does not present the same difficulties in America. North America is practically divided between the United States and Canada, both English-speaking countries, and happily free from the entanglements of European diplomacy.

At the same time it would be much better to have Canada and the United States united with England, South Africa, and Australasia in a peace and war union, which would practically make the naval forces of the confederation available for defence of the common interests of the whole English-speaking world.

How to Cheat at Cards.—In view of the discussion which has been aroused by the scandal at Tranby Croft, many persons will turn with interest to the article in the *Cosmopolitan* for February, entitled "Gambling Sharps and their Tools." Mr. Champion Bissell has secured a catalogue of the manufactory of appliances for enabling people to cheat at cards, and a very interesting and instructive paper it is. The only doubt that is left upon the mind, after reading the description of the numerous "simple and valuable little advantage tools," is why all the gamblers do not make their fortune forthwith. A gambler who is well furnished with all the appliances in this catalogue should be able to know every card in the hands of his opponents as easily as he knows those which he holds in his own.

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MR. KINGLAKE.

SOME REMINISCENCES BY A FRIEND.

THE only decent article on Mr. Kinglake which has yet appeared is to be found in *Temple Bar* for March. It is very slight, but very pleasantly written. The writer says that Kinglake's shortness of sight was one of the greatest sorrows of his life because it incapacitated him from serving as a soldier. He needed the stimulus of battle in order to stir to action the frost-bound volcano of his soul. The following are some of the most characteristic passages of this entertaining article:—

HIS APPEARANCE.

Mr. Kinglake's defective sight may in some degree be held responsible for the shyness and formality of his manners in general society. In person he was short and slight, with finely-chiselled features and an intellectual brow; he had a singularly bloodless complexion, not the pallor of ill-health, but rather the grey whiteness of a two thousand years old Greek bust. His cold, impressive manner, his slowness of speech, and gentle voice, were strangely at variance with the biting sarcasm that at times fell from his lips. But his pen was ever more virulent than his spoken word. His hatred of wrong-doers was expressed with so much elaboration and reiteration that the tirade occasionally lost somewhat of the genuine force of spontaneity.

HIS CONVERSATION.

In his happier moods of table talk, Kinglake would poise his epigrams with extraordinary deliberation. Kinglake, by force of contrast, liked dash and vigour in a talking companion; he declared that his heart stopped if he was bored. A lady friend of his suggested that his pulse should be felt at dinner after the second *entrée*, and if not satisfactory he should be allowed to change places. Kinglake was certainly not in a state of boredom when he shrewdly observed, in speaking of the Sage of Chelsea, whom he did not love, "Carlyle talks like Jeremiah; but so far from being a prophet, he is a bad Scotch joker," adding, "I believe he knows himself to be a windbag." Kinglake was not in sympathy with German modes of thought; his early prejudice against everything Teutonic was very marked. Though far from being a typical Englishman, he had some amusing insular prejudices. One of the few canons of his creed was—at least he averred it was—a belief that if a Frenchman behaved well, he would be rewarded by finding himself born an Englishman in a future life; and *vice versa*, a badly conducted Britisher would be degraded into becoming French in his secondary stage of existence.

IN SOCIETY.

Kinglake felt and believed in female influence; he used to say, "Men will never be made really religious till the Church establishes an order of Priestesses. Women have their spiritual pastors; a man should have his priestess—his Egeria." On being asked why he had never married, certainly being no woman-hater, he replied, "Because he had observed that wives always preferred other men to their own husbands."

Kinglake gave up visiting at a very pleasant house solely because, as he said, he no sooner made his appearance than father, mother, and daughters bombarded him with questions. It was like being put into a witness-box; and he added, "that he felt sure, when he left the house, that he had in some way perjured himself." He gave up some other acquaintances in consequence of their having a man-servant who invariably announced the guests in a stentorian voice.

HIS SARCASTIC HUMOUR.

Kinglake was rather amusing on the subject of Miss Martineau's deafness; he remarked that it was no drawback in her case, for she talked so unceasingly that she never had any occasion to hear what others said. The following is an instance of the humorous turn he could give to a very prosaic

incident. It chanced that a few Somersetshire friends were talking over the case of a clergyman in the west who was under the grave suspicion of conducting himself improperly towards a female member of his congregation. Parties were divided, and some of his parishioners, wishing to show that they believed he had been cruelly maligned, made a subscription and presented him with a silver inkstand, "Yes, I see," said Kinglake, drily; "the parish has presented their rector with a piece of plate for not seducing his clerk's daughter."

His ambition certainly was for political rather than literary distinction. Of course he had little or no knowledge—he belonged to a pre-scientific age. Kinglake once spoke of himself as "little bookish by nature," and certainly his very genuine enthusiasm for classic scenes was not the result of the Greek instilled into his unwilling mind by the pedagogue who ruled over the "dismal days" of his schoolboy life. It was the English of Pope's translation that fired him with a love of Homer's battles.

WANTED, TEACHERS OF BUTTER-MAKING.

A TASK FOR THE GOVERNMENT.

ONE of the Honorary Secretaries of the Irish Industrial League sends me a very interesting account of the good results that have followed the efforts made in the West of Ireland to educate the farmers into starting co-operative factories for butter-making. As the result of their efforts, fifteen new dairy factories have been started in the neighbourhood of Limerick on the co-operative plan. In the course of this year, they expect to see this number doubled. The great difficulty in the way is the lack of any kind of agricultural education among the people. The Irish Government does nothing practical. Grants are given for teaching in National schools on subjects that only flood our cities with clerks for whom there is no employment, whereas, if small grants were given for dairy and agricultural instruction, with itinerant teachers under the management of local committees of practical men who would undertake to bear a portion of the expense, the whole work of the industry of butter-making in Ireland would be revolutionised. Even as it is, the net result obtained by the factories has been to gradually increase the output of butter, and to improve its quality, so that each cow is worth from 30s. to 40s. more to its owner than before. There is still at least 10s. a cow per annum wasted from ignorance, and as there are 97,000 cows in the neighbourhood of Limerick, this amounts to a loss of nearly £50,000 per annum. In foreign countries the co-operative factory is much more general than it is with us. As may be seen from a very interesting article by M. C. F. Morris, in *Macmillan's Magazine* for March, who describes butter making in Jutland, the Danes put us to shame in the making of butter. In the district where he has been staying, every householder has at least a couple of cows, which are all milked thrice a day. The butter is all made on the co-operative system. A butter factory costs about £400 to build. The milk is collected by the factory cart, and it is taken to the factory in numbered tins, each bearing the name of the owner and the weight of the can. The milk is then poured into a large tin trough, and the cream extracted by means of a separator, when the skim milk, after being heated to a temperature of 60 degrees Reaumur, is returned to the farmer. The cream is then immediately churned and worked up. It is never touched with the hand from beginning to end. The tubs in which it is packed are never used twice over. Each factory makes and packs about 170 lb. a day. The quality of the butter never varies, and the system works with ease and simplicity.

THE RESURRECTION OF JAMAICA.

BY SIR HENRY BLAKE.

TEN years ago, when Sir Henry Blake, now Governor of Jamaica, was a resident magistrate in Ireland, he used to contribute from time to time admirable articles to the *Pall Mall Gazette*. I am therefore delighted to recognise the pen of an old colleague in the *North American Review*, in which His Excellency Sir Henry A. Blake, Governor of Jamaica, writes upon the Jamaica Exhibition, which was opened on January 27th, 1891. It is a notable Exhibition because it is supported entirely by private enterprise, and is a remarkable sign of the new life which has come to the black population of our West Indian colony.

QUACHEE REGENERATED.

Sir Henry Blake gives a most interesting and hopeful account of the negroes of Jamaica. He says:—

A thoughtless estimate of these people has been generally accepted. It may be summed up in the statement that they are densely ignorant, unspeakably lazy, and incapable of improvement. My experience for the past twelve months has shown me that this estimate is not true. During that time I have visited every portion of Jamaica and spoken to large numbers of the people. I have met the peasant proprietors in the mountain valleys, where, with the exception of the clergyman and the doctor, the face of a white man is not often seen; I have met them in the lowland plains of the seaboard; and, while there is much ignorance and backwardness, I am bound to say that I have met among them men equal in intelligence, shrewdness, and dignity of mind to men of their class in the United Kingdom. Nor is the estimate of laziness a true one. Both men and women work with the full average of diligence.

THE MOST BEAUTIFUL PLACE IN THE WORLD.

Sir Henry is satisfied himself not only that the black population is industrious and progressive, but, strange to say, he is also satisfied that neither now nor in the future is there any probability they will take to trade unionism and endanger the prosperity of the colony with mischievous strikes. He appeals to capitalists to invest in the island, and strongly recommends Jamaica as an ideal place in which people of education could come and stay. He declares that Jamaica is the most beautiful place in the world. Until a very few months ago there was not an hotel in the island; now large hotels are being built which will afford excellent accommodation for tourists. The abolition of slavery and the fall in the value of sugar ruined the old planters, but from the ruins of the old régime has sprung a new Jamaica which is much more prosperous than the old. The climate, Sir Henry maintains, is admirable.

THE FRUITS OF FREEDOM.

Speaking of the gradual change which has been effected in the last thirty years, Sir Henry Blake says:—

But all this time events were showing that freedom holds a blessing in both hands. The people who in times gone by had worked as slaves on the estates were gradually extending into the higher grounds of the interior, acquiring property, reclaiming and planting, with all the diligence that is the offspring of ownership. While ruin was being noised abroad and scared capital avoided the island, these people were busy laying a broader and deeper foundation of prosperity than that which had gone before, until we suddenly awoke to the fact that these thousands of rivulets of business that filtered down from the mountain clearings united in a volume of trade once and a half as great as that of fifty years ago. In 1847 the exports of Jamaica amounted to £1,671,656, two-thirds of which was sugar, then £24 per ton. The imports amounted to £541,287. The aggregate amount of trade was £2,212,943. In 1889 the exports amounted to £1,828,590; the imports to £1,695,605; making a total of £3,524,194.

WHAT ABOUT THE OLD TESTAMENT?

A HINT TO MODERN MINISTERS.

AN interesting editorial article in the *Andover Review* for February discusses a question which is exciting considerable interest in the minds of many of the younger and more cultured ministers in our pulpits, namely, What use should be made of the Old Testament?

WHAT THE FEW SUSPECTS.

Modern criticism, says the reviewer, has, at least, made the impression upon the man in the pew that the Bible did not come down miraculously out of heaven, but is a product as well as a factor in human history, and that its divine revelation has not only been revealed to man, but through man, who had this treasure in earthen vessels. The result of this discovery upon unreflecting persons is to lead them to jump to the conclusion that the very foundations of the Christian faith are crumbling under their feet. What then should be the duty of the Christian pulpit to the Christian pew in the face of such a restless feeling in the mind of man? The *Andover Reviewer* replies as follows:—

The prophets are the most modern part of the Old Testament. The conception of religion which they combat as the essence of heathenism, that God will take religiousness in lieu of uprightness, that He will show favouritism to His devout worshippers without examining too closely into their way of doing business, is far from being extinct. The message with which they shocked the religious conservatism of their time, that God cares nothing at all about the externals of worship, but everything for conduct, is not yet regarded as quite sound.

HOW TO PREVENT AN EPIDEMIC OF SCEPTICISM.

If the teachers of the Christian people shrink from their task, and stand dumb in confusion or pusillanimity, the sudden breaking in of the new criticism into the old dogmatism will result in an epidemic of scepticism.

The only way to recover the use of the Old Testament "for reproof, for correction, for instruction in righteousness," the only way to keep it from becoming a real hindrance to Christian faith, especially on the part of educated men, is to accept in good earnest, and without reserve, the results of historical criticism, and to show, in the light of these results, what is the character and worth of the religion which inspired these writings, what the spirit and the power which they can impart to us. The only possible remedy for the evils which negative criticism causes is positive criticism.

THE PROPHETS AS PREACHERS OF RIGHTEOUSNESS.

The most important positive result of the modern historical study of the Old Testament is that it has restored the prophets to their true place in the history of religion, and has thus put us in the way to understand both them and it. If we cannot pretend that all the seven seals which lie upon these ancient books have been removed, at least the greatest obstacle to right apprehension is put out of the way when we have learned to read them, not as interpreters and vindicators of the Mosaic law, links in the chain of tradition which stretches from Mount Sinai to the Doctors of the Talmud, not as collections of oracles concerning Christ and His kingdom, but as leaders in the march of religious thought and, above all, preachers of righteousness in their generation. This point of view is of great importance for the understanding of the origins of Christianity, which was not merely a fulfilment of the predictions of the prophets, but a return to their teaching about the nature of true religion, a revival of their spirit.

Clearly, therefore, there is ample room and scope for the Old Testament in the Christian pulpit even if Moses did not write the Pentateuch, if the book of Isaiah was not all written by Isaiah, and the Book of Daniel is merely a Maccabean apocalypse.

A FRENCH VIEW OF THE SALVATION ARMY.

BY M. VALBERT.

M. VALBERT, in the *Revue des Deux Mondes*, takes his own ingenious view of the authorship of "In Darkest England." He admits of no doubt that Mr. Booth is the real author of his book; but "there are in him two men, and each in turn has held the pen. I mean that Mr. Booth has had for a colleague the General of the Salvation Army, and I regret it. For all that there is of good in the book I honour Mr. William Booth. All that is absurd and puerile I attribute to the General." On this assumption M. Valbert bases a criticism which would not be his if it were not ironical as well as appreciative. His sympathy and admiration are throughout reserved for the man, and the shafts of his cynicism are let freely loose on the General.

THE SALVATION ARMY AND THE JESUITS.

The sins against taste with which the Salvation Army is so often charged do not escape his flagellation, and causes him to repudiate almost indignantly the comparison which has been made between the Army and the Order of Jesuits. "The Jesuits, whatever may be thought of them, either for good or evil, were at least learned teachers, and applied themselves to cultivating the mind," etc.; "whereas the Salvation Army prides itself upon being the religion of the illiterate." "But he who desires to influence crowds must not aim high." And then, after quoting Jotham's parable of the olive, the fig, and the vine, who would not leave their fruits to take the leadership of the forest, that was so promptly accepted by the bramble, Mr. Valbert observes—

The moral of this apologue is that those nations who pride themselves on producing good fruits are less consumed than others by the passion for reigning, and that to certain undertakings noble ambition is an obstacle.

THE "GENERAL."

This is severe, but it represents only M. Valbert's attitude towards the "General." The general who indulges in half-thought-out dreams of Utopias where criminal lunatics shall "grow tulips and roses" at the expense of honest labour; the general who prefers anecdotes to statistics, and refuses to modify the attributes of his self-created dictatorship to accord with the requirements of common-place book-keeping; the general who ignores the labours of all his predecessors in the same field; the general who has inaugurated the reign of autocratic and mysterious philanthropy, and substituted himself for the laws of righteousness; the general who also, it must be admitted, has incensed and perhaps tortured his critic by a shocking "abuse of the drum"—for him M. Valbert has only ridicule and scorn.

MR. BOOTH.

For Mr. Booth, who really cares about the well-being of John Jones, and cannot rest until some means of providing John Jones with dinner has been found, M. Valbert has hearty sympathy. The Mr. Booth who is prepared to train agriculturists for the colonies, the Mr. Booth who has known how to arouse enthusiasm and enlist working sympathy in the lot of those more unhappy than ourselves, the Mr. Booth who has created a widespread movement of charity without regard for national limits, the Mr. Booth who has not only organised the Salvation Army but has devoted to it the brain, the heart, the indefatigable activity, the whole personal life

of his family, as well as of himself, is an individual for whom all right-thinking men can feel respect. To this man M. Valbert gives sincere wishes for the success of his new scheme.

PHILANTHROPY VERSUS RELIGION.

All that there is in it of practical philanthropy attracts him as much as the religious propaganda and the undue prominence of a not very sympathetic personality repels. It is, he very justly observes, by the events that the scheme must now be judged. Mr. Booth asked for a sign, and it has been given to him. The dew of gold has fallen on his fleece. "He has promised too much and received too much not to be in honour bound now to proceed." And the article ends with a somewhat extended interpretation of the parable from which it set out, "There are so many evils to cure in this world that we must accept the good which is done no matter what its form or method. Though the fruits of the bramble and their sharp savour are repugnant to a delicate palate, do not let us despise them so long as they serve to feed the poor who have nothing else. If Mr. Booth, without performing all the miracles that he promises, succeeds in comforting a certain amount of sorrow, everything else may be forgiven, even his boasting and his injustice. There is an Eastern proverb which says, If benevolence has far-reaching hands and swift advancing feet, it matters nothing that its grimace displeases thee. Thou hast no need to look it in the face."

Self-Denial Week.—The following return of the money raised by Self-Denial Week in the Salvation Army is interesting as affording some indication as to the comparative strength of the Salvation Army in the various countries:—

	£	s.	d.
Donations from Non-Salvationists - - -	3,183	19	8
Contributions from British Salvationists - - -	13,448	17	7½
" " Juniors - - -	1,110	0	7½
" " Australia - - -	5,500	0	0
" " Sweden - - -	2,333	10	0
" " Canada - - -	1,250	0	0
" " New Zealand - - -	1,000	0	0
" " France and Switzerland - - -	555	13	2
" " Norway - - -	209	16	1
" " Holland - - -	150	17	2
" " Germany - - -	54	0	0
" " Denmark - - -	108	13	11
" " Finland - - -	13	10	0
" " Belgium - - -	8	0	0
" " United States - - -	1,000	0	4
" " South Africa - - -	500	0	0
" " India - - -	150	0	0
	£30,577	18	3

All the World, from which these figures are taken, is almost as copiously illustrated as the *Strand Magazine*.

In the *Nouvelle Revue* for February 1st the Marquis of Castellane continues his studies of the "Fourth Estate," and warmly advocates the principle of industrial co-operation. The solution of the social question, and with it the proper position of the Fourth Estate, will be found, he says, when the profits of intelligence, capital, and labour are divided in just proportion amongst all those who contribute them to the common stock. Dr. Lombroso in the same number has a scientific article on the well-known physical peculiarity of the Hottentot races, for which he finds a parallel in the hump of the camel. He believes both to be developed by the necessities of serving as beasts of burden, aided by a process of natural selection.

THE COMMUNISTS OF AMERICA.

AN INTERESTING LIST.

THE *Nationalist* for February devotes the first place to an account of a co-operative colony known as the Credit Foncier of Sinaloa, which was founded four years ago on the only harbour between California and Acapulca, on the western coast of Mexico. It is founded on the basis of collective ownership and management for public utility and convenience. The working day is eight hours, and each worker receives three dollars in credit, against which to draw whatever the company has to furnish. The writer declares that Sinaloa is the site of a future co-operative empire, the Mecca of the pioneer pilgrim. The early settlers suffered great hardships, but the colony being founded on sound principles, they declare it certain to become a great success.

In the department known as "Questions and Answers," the following list is given of the communistic societies which have been established in the United States:—

First on the list are the Shakers; these were established in 1792. They practise celibacy, keeping their numbers up by adopting orphan children; they are good people, and have accumulated a large property by economy, and without painful toil. Their church property alone was valued at 90,000 dols. in 1870. There are eighteen communities of Shakers.

The Harmony Society, founded in 1805, is at Economy, Penn. Although these people have practised celibacy for years they are distinct from the Shakers; but like them they are wealthy and long-lived.

The Zoar Community is at Zoar, Ohio. This community was established in the year 1817.

Bethel Community, at Bethel, Shelby County, Missouri, and the Aurora Community, at Aurora, Oregon, are offshoots of older communities.

The Amana Community, at Amana, Iowa, was organised in 1842. This is the largest of the communities. They are said to cultivate 50,000 acres of land. There was a thriving community at Lenox, Madison County, N.Y.—the Oneida Community. This was the most prosperous of the communities, but by state laws it was compelled to give up some of its practices relating to marriage, and to avoid this they removed to Canada. It is stated that this community began with a debt of forty thousand dollars, and became worth more than a million dollars.

The Icarian Community, at Cloverdale, California, is really the only democratic community that has had a life in this country. This community is not founded on a religious belief, and none is demanded of the members who first settled in Texas, in 1848, coming from France. A gentleman suggested to them that they go to Nauvoo, Illinois, and occupy the lands and buildings then just vacated by the Mormons. This they did, renting the place of the agent left in charge of the property. It was also suggested that they employ some skilled person to direct their labour, which they did. As a result, they cleared 65,000 dols. the first year. This is a very important fact in connection with such an effort; the manager should be skilled, and should be an employed person. The Icarian Community, after living in Iowa, removed to the more agreeable climate of California, and are said to be happily situated.

In all those communities that have succeeded the members have been people with honest hearts, but not people of education and refinement; they have been composed of the English weaver, the German peasant, and the French mechanic. These were brought together, and have been held together by their necessities.

There have been forty-seven communities in the United States that have disorganised. These in every instance have been composed of those who were well off, educated, and even refined. They were not brought together by their necessities, but with the motive "to lead a better life." These proved the saying: "They that are whole need not a physician."

THE LANTERN IN THE CHURCH.

PRACTICAL HINTS BY A CLERGYMAN.

THE Rev. W. A. Wickham contributes an article on "Lantern Services" to the *Newbery House Magazine*, to which he adds the following curiously clerical postscript:—

P.S.—Since writing the above, I have read with interest an article on the lantern by Mr. Stead, in the December REVIEW OF REVIEWS, which, although written from the point of view of the Nonconformist, and very characteristic of its author, is quite worth reading and thinking about.

By way of returning the compliment, I may inform my readers that Mr. Wickham, though a clergyman, has written an article which is interesting and suggestive. For some years past he has held lantern services in his church every night, and he is delighted with the results of the experiment. For the benefit of other clergymen who may be desirous of following his good example, I quote the following practical description of the way in which Mr. Wickham manages the service:—

The chancel is divided from the nave by a high rood-screen. Against this is reared a sheet about twelve feet square, stretched upon a wooden frame, the bottom of it being raised some five feet from the floor. The sheet is inclined forward at the top, so as to receive at right angles the rays of light from the lantern, which is placed in the nave, about twenty-four feet away, and kept low on a table, and canted up to suit the inclination of the sheet. In this way the preacher is able to feed his lantern himself (an advantage), and the lantern is quite unobtrusive and hinders no one's view of the sheet. My lens is of short focus, and at twenty-four feet away from the screen I throw a disc considerably larger than my sheet. In this way I secure a picture the size of the sheet (twelve feet), and use only the better part of the lens. The hymns also appear in good bold type. The bell rings for service. The organist plays a voluntary as the people are coming in and going out. I always wear a cassock and surplice.

During the first four days of Holy Week, 1889, I took the series of Passion views, divided about evenly over the four days. In Holy Week, 1890, I took some Types of the Passion on the Monday and Tuesday, Types of the Blessed Sacrament on the Thursday, the Passion views for children on the Wednesday, and for adults on Good Friday. During Advent I took the Four Last Things, and the Nativity, etc. on Christmas Eve.

The following are the notes on the sermon on "Death." Opening hymn [slide: "A few more years shall roll"] Address: No death, nor preparation for death, in Eden. By sin came death. And it did not come first, as one might have expected, to Adam or Eve, not as [slide, "Death of Achan," and another slide, "Confession of Achan"] the visible consequence of a particular sin. It came to Abel, and at the moment of his more excellent sacrifice, by which he obtained witness that he was righteous, God testifying of his gifts [slide, "Death of Abel"]. Death entered thus—in this awful, mysterious way, and passed upon all men. So, unless Christ return first, we must all die, somewhere, somehow, known to God, but hidden from us. We die alone, too: "It is appointed." [Slide—hymn, "Days and moments quickly flying."] But see how Christ treated death [slide, "Raising of Jairus's daughter"], and, moreover [slide, "The Crucifix"], He Himself died. He took away the sting of death. He died and was buried [slide, "Christ in the Tomb watched by Angels"], so He sanctified the grave. And then He rose again [slide, "Thorwaldsen's 'Christ'"], the Resurrection and the Life. And so we say in our creed, "I believe in the resurrection of the body" [slide, "Funeral in the Catacombs"], and the Guardian Angel conducts the soul to Paradise to rest in Jesus till He comes [slide, "Guardian Angel"]. Preparations—readiness. [Slide—hymn, "Rock of Ages"]

THE ENGLISH FOLK IN AUSTRALASIA.

BY MR. GEORGE PARKIN.

MR. PARKIN, in the *Century* for March, gives an interesting account of the way in which our English folk develop under the Southern Cross.

STATE SOCIALISM AT THE ANTIPODES.

The prevailing state socialism is filling the larger towns with good things—excellent museums, splendid libraries, free reading-rooms, parks, botanical gardens, manifold places of interest or amusement. These are for the multitude, and the multitude in Australia is unquestionably becoming southern in its taste for excitement and amusements. For the rich are music, the theatre, and clubs as expensive and almost as luxurious as those of Pall Mall or Piccadilly. For the children of all, excellent schools and universities. So rich and poor alike crowd into the towns, which become large without becoming crowded, so wide is the room for expansion, so perfect the appliances of tram, rail, and boat for the suburban residence. Thus the cities have acquired not only an excess of population, but also a social and political dominance which is neither British nor American, and for which only a Continental parallel can be found.

The great difficulty is to get people to go to the land and stay there. There is a dearth of labour on the farms, while the unemployed clamour for food in the towns.

OUR ENGLISH-SPEAKING GREEKS.

Under the sunnier skies of the southern continent our English folk are developing a race that is not unlike the ancient Greeks in its love for physical exercises and for its appreciation of the beauty of nature.

Beautiful public gardens are not confined to Sydney, but form a striking feature of Melbourne, Adelaide, Brisbane, Ballarat, and every considerable Australian town. They enter into the life of the people both for pleasure and for instruction. The services of highly skilled botanists are secured to give them scientific interest. Experiments in acclimatisation are constantly carried on, and have a wide range for the advantages of climate. Several have attached to them zoological collections of considerable interest. At Ballarat private generosity has added a beautiful collection of Italian marbles. The brilliancy and profusion of the semi-tropical flowers, and the ease with which large numbers of tree-ferns are reared in light structures of lattice work, make possible effects in gardening which are very striking to northern eyes.

THEIR LOVE OF BEAUTY AND ATHLETICS.

The free way in which money is thus spent on what is simply beautiful, the pride taken in these gardens by all classes, and the evident sense of proprietorship with which the humblest working-man enjoys them as public property maintained for the pleasure of all, seemed to me among the most interesting and satisfactory developments of an extremely democratic condition of society. One fancied that he could already detect in the masses a refinement of taste and softening of manner such as contact with art appears to have given to the Italian and the Greek, and which intimacy with nature in its most beautiful forms might be expected to produce here.

In Australia the thought constantly recurs that if ever the æsthetic side of the Anglo-Saxon is to receive full development, it will be in these southern seas.

Another parallel with ancient life no traveller can help observing in this new land. Since the days of Greece and her Olympic and Isthmian games there certainly has been nothing to match the devotion of the Australians to athletic sports.

THE PARADISE OF TRAMPS.

The country is the paradise of tramps. Nine months out of the twelve it is as pleasant to sleep in the open air

as it is in the house. Food is cheap and plentiful. There are no workhouses in Australia. In their place are benevolent asylums. One of these institutions near Sydney contained eight hundred men when Mr. Parkin visited it. They were well fed and well clothed, and were smoking their pipes in the pleasant sunshine. Swarms of people sleep every night in the park at Sydney. There is a great deal of activity and energy, but there is a danger that the fibre of the Australians may suffer from the temptations of fullness.

Moral strenuousness can scarcely be looked for as a characteristic of the popular mind, and circumstances are not favourable to its development. Neither religious restrictions nor political tyranny has existed to stimulate the severe virtues. The people have never been called upon for any great effort of national self-sacrifice. Still there is abundant motive force in the life of the people, abundant stimulus to effort after social ideals. Nowhere does one find a larger public spirit, nowhere a finer enthusiasm pervading all classes for building up a worthy state and assimilating whatever is best from the outer world.

The wonderful elasticity of the English political system under new conditions is being put to a new and crucial experiment in Australia, and nothing but Mr. Parkin's confidence in the saving common-sense of the New World would lead him to look forward with anything but misgivings as to the future.

A BRITISH COMMERCIAL UNION.

LORD DUNRAVEN'S PLEA FOR DISCRIMINATING DUTIES.

In the *Nineteenth Century* for March Lord Dunraven explains what he means by Commercial Union between the Empire. He says:—

My proposition is that a duty of about 10 or 15 per cent. should be imposed upon foreign products, and that a portion of the revenue so raised—one-half per cent., one per cent., or two per cent., or whatever was necessary—should be set aside to form a fund for imperial defence as limited in the way I have suggested. Such a fund would, of course, have to be administered, audited, and accounted for, by a council representative of all the contributory parties. There can be no taxation without representation. But no difficulty would arise in a limited case of that kind. A council conferring some honourable dignity and distinction on its members could be formed of eminent men selected by the Colonies, of the Ministers interested here at home, and of the naval and military advisers of the Crown. It would not be necessary for them to meet at very frequent intervals, and their duties would not involve any great sacrifice of time or trouble. The greatest danger to which the Empire is exposed undoubtedly lies in the comparatively defenceless condition of its commerce.

He maintains that this is neither protection nor retaliation; it is in accordance with the wish of the colonists, and would tend to strengthen and consolidate the forces which hold the Empire together.

If, as the great colonies wax strong and wealthy, the feeling of mutual responsibility and mutual obligation grows stronger and the national instinct gathers weight, then a common fund for the common purposes that I have mentioned will develop into some form of Imperial Federation.

But all these matters lie hid in the womb of time, and need not now be considered: they are interesting for speculation, but possess no practical value in discussion at present. All that can now be done is to plant a sound principle by providing a fund for certain purposes in which we are all individually and collectively especially interested, and by adopting preferential treatment within the Empire.

GHOSTS: WHAT ARE THEY?

BY PROFESSOR ALFRED RUSSEL WALLACE.

In the *Arena* for February, Dr. Wallace has a paper entitled "What are Phantasms, and why do they appear?" Dr. Wallace clings to the orthodox theory of ghosts, viz. that the apparitions which appear from time to time to communicate information ought to pay a more or less friendly call upon their relatives, and are in very truth none other than the spirit forms of the dead. He tells some good ghost stories. As illustrating the impossibility of the telepathic hypothesis of communication between living persons, take the following instance of the experience of Mrs. Storie, of Edinburgh, who one night saw in a dream her twin brother knocked down by a train, after which she saw a railway compartment in which sat a gentleman she knew, the Rev. Mr. Johnstone. She afterwards learnt that her brother had been run over and killed by a train at the moment of her dream, and in the train Mr. Johnstone was seated. But as her brother could not possibly have known Mr. Johnstone was in the train, Dr. Wallace argues that this knowledge could only have been acquired by her brother after death. He also tells a story of the Yorkshire vicar in New Zealand who was saved from drowning by hearing a voice saying to him before going to bed, after arranging to be called next morning by a boating party, "Don't go with those men." He asked, "Why not?" The voice answered, "You are not to go." He asked, "How can I help it? They will call me up." The voice replied, "You must bolt your door." He did so. The party rattled at the door in the morning, but he lay still, and they went away without him. A few hours afterwards he heard that the whole party had been drowned. Dr. Wallace maintains that it was a spirit-friend who foresaw the catastrophe and interposed to save the vicar's life. From these and other acts, Dr. Wallace regards it as proved that the spirits of the so-called dead still live, and that some of them, under special conditions and in various ways, make their existence known to us. What reasonable explanation, he asks, can we give of the causes and purposes of these phenomena? First of all he frankly admits that most of their communications are trivial and commonplace. This is due to the fact that the majority of those who die are trivial and commonplace, and that the production of these dreams, impressions, and phantasms may be as a special exercise of their lost spiritual faculty, as agreeable to some spirits as billiards, chemical experiments, or practical joking are to some mortals. Secondly, some spirits are condemned to haunt the places where they committed crimes as a kind of penal servitude, even continuing to reproduce some incidents connected with it. Thirdly, good and benevolent spirits wish whenever possible to give some message to their friends. Dr. Wallace's conclusion on the whole matter is that if we look upon these phenomena not as anything supernatural, but as a perfectly natural and orderly exercise of faculties and powers of the spiritual being for the purpose of communication with those still in the physical body, we shall find every objection answered and every difficulty disappear. This is a hard saying, for it leaves untouched the great difficulty, which indeed it suggests, viz. why in the nature of things should these communications be so very occasional and accidental? Surely the number of recorded cases in which the spirits of the departed have appeared to reassure the living of their continued existence bears no proportion at all to the number of benevolently disposed spirits who would certainly have made such communications if they had only had the chance

WANTED, A NEW CHARTER.

BY THE LATE EDITOR OF THE "STAR."

GENERAL BOOTH has been for some time struggling to draw up a new Charter, and has now got about three or four points. As he has not yet even completed his rough draft, I will not say anything more about that. Mr. Massingham, being temporarily relieved of the editorship of the *Star*, has turned his attention in the same direction, and in the *New Review* for March he announces that the moment is historically ripe for a new Charter, and in order to meet this demand he offers the following modest points:

- I. The Land for the People.
- II. An Eight Hours Day.
- III. The Educational Ladder.
- IV. A People's Parliament.
- V. The Free Commune.
- VI. Taxation of the Idlers.
- VIII. Pensions for the Aged.

The following is Mr. Massingham's explanation of his charter which, however, can be made to mean anything or nothing, according as to whether a candidate chooses to maximise or minimise. Mr. Massingham, it will be seen, maximises:—

Point I. would include allotments at fair rents (the half-acre plot as a beginning), full national control of the land monopolies, such as the railways, with the municipalisation of "the local tram and train services, and the regulation of their fares (on the zone system) in the interest of the town worker in his suburban home, and of wages and hours in behalf of the railway employes. Of course, it would cover the municipalisation of land values.

The starting-point of II. would be the proclamation of a normal working day for State, municipal, and monopoly employes, the extension of the Factory Acts to the men, women, and children employed in the sweated industries, and the cautious adoption of a system of local option in hours for the fully organised trades.

III. The Educational Ladder would begin with free elementary, evening, and continuation schools, coupled with technical instruction, and would lead by the path of scholarships from the Board Schools to the open University.

IV. The People's Parliament involves the payment of its members, and, as a basis, the vote of the adult nation, irrespective of property or residence, guaranteed by the State officials, so as to carry with it a fair representation of the proletariat, who now claim less than one member for a million workers.

V. The Free Commune implies open District and Parish Councils, endowed with their proportion of the tithe, and with powers of land administration, the effective municipalisation of the services of light and heat and water, the regulation of the liquor traffic, the gradual rehousing of the poor, and the enlargement of the public sources of health and pleasure, much of which could be effected in London, and in most flourishing townships, by taking over yearly the unearned increase of land value.

Point VI. may be attained by freeing the people's breakfast table, and replacing the food taxes by municipal and equalised death duties on real property, and a graduated Income-tax, equitably levied on earned and unearned revenues.

Finally, Points V. and VII. would realise the essential idea of the Poor Law, apart from its needlessly debasing elements, and, without at once interfering with voluntary thrift, would freely restore to the outworn toiler, in a degree of modest dignity and comfort, the unexpended value of his life's work.

Within this programme, Mr. Massingham thinks, lies a very dayspring of hope for the masses. He has little hope of the existing parties, although I am glad to see that he refers favourably to Sir John Gorst's "admirable and most suggestive speech at Chatham, a speech full of the best kind of statesmanship, as the two parties, now almost dominated by capital, understand statesmanship."

IF I WERE POSTMASTER-GENERAL.

BY MR. HENNIKER HEATON, M.P.

In the *Contemporary Review* for March Mr. Henniker Heaton, with painstaking precision, proposes such a number of reforms urgently demanded from the British Post Office that every one must heartily wish that he could be installed in Mr. Raikes's place at once in order to see if he could be relied upon to carry out only one half of the things which he declares to be indispensable.

I WOULD PUT THE BRITON ON A LEVEL WITH THE FOREIGNER—

The first and foremost, of course, is Imperial Penny Postage, which, he says, the Government is considering, and which, if the Government is wise, it will consider all the more readily if such consideration should involve the retirement of Mr. Raikes. After Imperial Penny Postage Mr. Heaton asks that the British merchant should be placed on a level with the foreigner in the matter of circulars, so that he may be allowed to send his invoices, prospectuses, and price lists to India and the colonies in an open envelope for a halfpenny. The foreigner can do this, the Englishman cannot. To send a circular to Persia from England *via* Russia costs a halfpenny, but to send it *via* the Brindisi mail costs three halfpence. Mr. Henniker Heaton would sell a single post card at a halfpenny and allow us to put a halfpenny stamp upon our own cards.

—CHEAPEN PARCEL AND BOOK POST—

He would reduce the charges for parcel post to three pence for three pounds, and a penny for every extra pound. He would establish a special Agricultural Parcel Post, and reduce book-post to Australia to the newspaper level. At the present moment it costs 1s. 4d. to send the Christmas number of the *REVIEW OF REVIEWS* by book-post to Australia, whereas we could send it to New Caladonia, a thousand miles further on, for 4d. He would abolish the absurd rule which compels Englishmen to send our newspapers to France to be posted to India and the East at 30 per cent. less cost than if posted in England.

—TREAT MAGAZINES AS NEWSPAPERS—

He would also allow monthly magazines to go at newspaper rates, so that the *REVIEW OF REVIEWS* would no longer cost five times as much to be sent through the post as the *Gentlewoman*, which is just as heavy and much more inconvenient for the postman. He would allow a cover of the newspaper to be marked See X page 4, and instead of confiscating newspapers inadequately stamped addressed to the colonies and foreign countries, he would forward them and charge the deficiency against the postal revenue. But until that change was introduced he would distribute the papers among the workhouses and charitable institutions, instead of selling them for waste paper. He would repeal the ridiculous rule which compels the date of issue to be printed on every newspaper supplement.

—INTRODUCE FOREIGN CONVENIENCES—

He suggests, among other improvements, that postal orders should be issued for a guinea, that an international postal stamp should be issued available as common currency for small remittances within the Postal Union. He would adopt the foreign system of pillar post collection, and stamp the hours of collection upon the letters. He would introduce the express letter postage, by which a letter is at once despatched to the person to whom it is addressed after its arrival at the post office. He

would abolish the payment for re-addressed letters, and introduce the French system of carte telegrams.

—AND CHEAPEN TELEGRAMS.

So much for the Post Office; now for telegrams. He would begin by depriving the railway companies of the £50,000 a year which they at present receive in the shape of free telegrams. He would allow eight words to be sent free as address on all telegrams, and reckon all double words as units. He would raise a handsome revenue by selling the right to advertise on the back of the telegraph forms. He would reduce the telegrams to the Continent to a penny per word, to India to 6d. a word, and a shilling a word for telegrams to Australia and Japan. At present we pay 4s. a word to India and 9s. 4d. to Australia.

MARY HOWITT'S CONVERSION.

FROM QUAKERISM TO CATHOLICISM VIA SPIRITUALISM.

To the *Paternoster Review* for March Madame Belloc contributes a charming paper entitled "In a Walled Garden," containing reminiscences of Mary Howitt, with extracts from some hitherto unpublished letters. Among the latter are two references to the change of religious conviction which took place in her later years, when she, born and reared as a Friend, became a Catholic largely through her experiences as a spiritualist. The first extract is from a letter dated 1865. Mary Howitt wrote:—

Annie and I have been reading the *Lamp*, and other Catholic books in Gloucestershire, as we were located with Catholics. We found much mental and spiritual food which was very accordant with our tastes and feelings. It was a pleasure also to find your name amongst the writers. We are half Catholics, our spiritualism makes us so, though you perhaps will not admit it.

The second, dated 1884, describes how she became Catholic. Mary Howitt writes to Madame Belloc, who had become Catholic some years before:—

You are a Catholic, one of the great flock of Christ, and your heart and your intellect have found nourishment and life in the loving and in the sublime teaching of the Church—all that you aspired after and hungered and thirsted for in the most exalted dreams of your young poetical imagination has been given to you there. I do not think it was any surprise to us to learn that you had joined that great fellowship of saints and martyrs, for you and Adelaide Proctor were kindred in so many ways.

Perhaps you know that Margaret, the little girl to whom your mother was so kind, and who was, from her childhood upwards, a seeker of true discipleship, found from deep thought and constant earnest prayer during our life in Rome, that nowhere was it to be found except in the Church of St. Peter. But it was not in Rome that she entered the Church, but in Meran, the second year after our leaving Rome, and then truly did she understand what all the long, long years of study had led her to—for in spirit she had been a Catholic almost from her youth.

Nor was the blessing alone confined to her, for the dear Lord in His mercy opened my mind also to the same grand imperishable truth, and I, too, was received into the Catholic Church, and that by baptism. I, having been born a Friend, and after all my later seeking for the truth and for peace with God, which I did not find with any of the sects, I was two years ago this coming Whitsuntide, baptised, as I have said, into the Church. I thank the blessed Lord for so great a mercy. But it is not generally known in England, and as my dear husband was known to be adverse to the Church of Rome—though, during the latter years of his life his best and most valued friends were of the Faith, still his outward profession was Protestant—I am not desirous of making my own faith more public than needful.

THE JEWS AND THEIR ENEMIES.

BY M. ANATOLE LEROY-BEAULIEU.

WHEN M. Anatole Leroy-Beaulieu writes about the Jews, every one who cares about the Jewish question will read. There are few people who know more about them than he, few people better qualified to write in a spirit of fairness and scholarly desire to add something to historic truth. He takes his stand as a Frenchman on the fact that France was the first of European nations to abolish all legal difference between Jew and Christian, and devotes his first article in the *Revue des Deux Mondes* to an examination of the religious cause of complaint against them.

A HUNDRED YEARS' PROGRESS IN RELIGIOUS TOLERATION.

It was on the 27th of September, 1791, in the last sitting but one of the Constitutional Assembly, that the French law-makers of the Revolution decreed the enfranchisement of the Jews of France. At that time, it must be remembered, the Jews were in such a position of inferiority in Christian countries that they paid toll per head like cattle upon entry into any market town. This was one of the disabilities which was removed from them in France by the decree of 1791. France regarded herself then as legislating for humanity, and to some extent her expectations were justified. England, as we know, took more than fifty years to follow her example, but followed it at last, removing the last political disability of the Jews as Jews in 1858. Denmark, Austria, Hungary, Germany, Italy, Switzerland, Bulgaria, and Servia gradually yielded in the course of the next twenty years to the same influence of enlightenment. In 1879 Russia and Roumania at one extremity of Europe, and Spain and Portugal at the other, were the only countries in which the disabilities of the Jews were still maintained. Twenty more years from that date will perhaps see their annals also purged of the lingering barbarism.

THE POSITION OF THE MAJORITY OF JEWS.

It is natural, in presence of these facts, to suppose that the majority of the Jewish race is removed from the possibility of persecution. The fact is not so. The exact number of Israelites in the world is not known. It is believed to be about eight or nine millions, of which seven or eight millions are in Europe. Of these Russia possesses three or four, some people say five or six millions. Austria-Hungary has 1,650,000, and Germany has 600,000 Jewish inhabitants. In England, which comes next on the list, there are 100,000, in France about 80,000, in Holland 80,000, in Italy 50,000. The smaller states of Switzerland, Belgium, Denmark, Norway, and Sweden follow with a few thousands apiece, and Spain and Portugal stand at the bottom of the Western European States with about 1,500, who live chiefly at Gibraltar under the English flag. In Eastern Europe the proportion of Jewish inhabitants in the small States run to much higher figures. Bulgaria has 20,000, Turkey 120,000, and Roumania from 300,000 to 400,000. In Asia altogether there are about 200,000 Jews, in America about half a million, and in Australia and the islands of the Pacific, where they are just beginning to gain a footing, there are about 20,000. From these figures it is evident that the great majority of the Jewish people live in those countries in which the laws are most severe, and that the pivot of their race is at present fixed in Russia and Roumania.

THE RELIGIOUS GRIEVANCE.

This being so the religious grievance against the Jews is not the mere academic question that it might be in the civilised and sceptical societies of France and Eng-

land. There is a real and strong feeling of superstitious fanaticism. With the number and importance of the Jews the jealousies and antipathies which they excite may be expected to grow. Anti-Semitism will be strongest in the countries in which the Jews are most numerous; and supported by racial feeling and commercial competition, it is not, M Leroy Beaulieu considers, to be looked upon as a mere reactionary movement which may be left to take care of itself, but should be dealt with seriously as a sign and product of contemporary life. It is only as part of a whole that he deals with the religious aspect of the question, and gives a sketch of the practical and moral nature of the precepts from which Judaism has drawn its enduring force.

THE JEW THE ALLY OF THE CHRISTIAN.

Both religions hold the root of Old Testament tradition in common. They diverge upon the Talmud and New Testament, with the apocalyptic writings, which are in both cases subjects of ecclesiastical dispute. The actions of the Spanish Inquisition, which were supposed to be derived from the direct teaching of the Church, outdo in intolerance any action which can be brought against Judah. On the other side, precepts of mercy and morality can equally be matched. Then he turns to the more enlightened complaint by which the Jew is accused of being the national enemy of what is called Christian civilisation. On the whole he maintains that Jewish influence makes rather for than against the conservative forces of the world, and that to find the real elements of modern materialism we must look, not to the *Judaisation*, but to the *paganisation* of society. That which is really in conflict with the spirit of Christianity are the old pagan instincts of the pride of life and the idolatry of nature. The Churches are one in their opposition to this spirit, and the Jew who worships the same God, is not the enemy but the natural ally of the Christian.

The Teaching of History in America.—In some of the Australian colonies the authorities have so far forgotten their duty as to forbid the teaching of history in the public schools, out of deference to the clamour of conflicting sects. Fortunately there seems to be no danger of any such crime against the new generation in the United States of America. The Hon. J. Jay, President of the American Historical Association, delivered a vigorous address on the demand for education in American history, which appears in the *Magazine of American History* for February. After enumerating the various questions which demand the attention of citizens, he says:—

On all these questions the lessons of history, American and European, throw a world of light, and especially on the point that every teacher in the common school should be well grounded in American history. Whatever the extent, the wealth, or the material power of our country, it will depend chiefly upon the State common school and its American training whether she is to retain her manly, independent American character, the chief element of her strength, the only sure guarantee of her continued greatness. Many of our countrymen have indulged the hope if not the belief that our republic was destined at no distant time to rule the world more widely than Rome in her proudest days, not by reason of her Continental power, but by her example and far-extending influence, *non ratione imperii, sed imperio rationis*.

If that dream be destined to fulfilment, do not the counsels of our wise citizens, from Washington and Jefferson to our martyr Presidents Lincoln and Garfield, assure us that it will be due to the force of the American idea, taught to the youth of the Republic by the inspiring lessons of American history?

THE CASE AGAINST THE RUSSIAN JEWS.

BY AN ENGLISHMAN RESIDENT IN RUSSIA.

In the *Contemporary Review* the first place is given to a temperate and remarkable article, signed "Anglo-Russian," which succeeds in setting forth in such a manner as can be understood by the ordinary Englishman some reasons why the Tzar, whose excellent personal qualities are admitted alike by friend and foe, should persist in a policy towards the Jews which is, no doubt, in many things barbarous and brutal. If before going to the Guildhall orators had gone to the East End and seen for themselves how fatal is the presence of the lower class of Jews in such institutions as the People's Palace and in the Teetotums, from the last of which they are now absolutely excluded as a measure of self-defence, they would have been better able to understand how it is that this Englishman of many years' residence in Russia can maintain that the Russian Government are not only not guilty of objectless persecution, but, to some extent, are justified in the policy which they have adopted.

HOW THE JEW IS A MENACE TO THE EMPIRE.

He points out that it is ridiculous to explain the whole exceptional legislation of nearly two hundred years by imputing sheer devilry to the rulers of Russia. It is equally false to attribute the anti-Jewish legislation to religious persecution. The real secret, he says, is that it is in Russia as it was in Egypt in the days of the Pharaohs: the Jews are becoming too many for the people amongst whom they dwell. The number and the peculiar characteristics of the Jew constitute a real menace to the stability of the Empire. They are bad agriculturists, disobedient subjects. As many as 80 per cent. of the recruits who did not respond to the summons to join the army in 1878 were Jews. They multiply like rabbits, and in some places increase at eight times the rate of the Christians; such, at least, is said to be the result of the register of births and deaths at Odessa in 1883. They marry sooner, and have more children per family; if the marriage is barren, they divorce and marry again, and the rate of mortality is much lower with them. In those parts of Russia in which the Jews are allowed to live they own half the distilleries, three-fourths of the breweries, seven-eighths of the wholesale spirit warehouses and half of all the drink shops.

WHAT THE RUSSIANS WANT.

The Jew, it is maintained, is the destructive microbe of Russian society. Austria has become a Jewish Empire, and they are determined not to allow Russia to share the same fate. The policy which this Anglo-Russian thinks Russia is largely justified in pursuing is simply a determination to make Russia an undesirable place of residence for those of their subjects whose presence does not make for the ultimate good of their country:—

As reported in the newspapers, the policy of the Tzar is having its designed effect. Thousands of Jews are finding that life in Russia is no longer worth living, and are starting in search of a less inhospitable shore. No fresh legislation has been found necessary to bring about this result. Statements have been made in the Press to the effect that new edicts against the Jews will come into force in the present year. They are, so far as I have been able to ascertain, absolutely without foundation.

NO NEW LAWS AGAINST THE JEWS.

No new edicts have been issued, and none are in contemplation. None are necessary. The existing laws are amply sufficient, if properly enforced, to meet the exigencies of the present situation. In the past, Jews have chosen to disobey these laws. Past masters in the art of evasion,

they have, up to the present time, found little difficulty in escaping the penalty of disobedience. In the Russians they found a flabby, easy-going people, always accommodating in the matter of bribes. It was the easiest thing in the world for them to corrupt the poorly paid and not over-scrupulous Russian official, and when a Governor or Governor-General chanced to get into monetary difficulties, they knew well how to turn his misfortune to their advantage. So successful have their artifices been that the boundaries of the Pale of Settlement may be said to exist at the present time only on paper. Look at Moscow. In that "city of the throne" there are now over one hundred thousand Jews. Had the laws regulating the sojourn of Jews outside the Pale been observed, the city would not now contain 100,000 Jews.

Knowing well what the law was, they chose to disregard it. They smart now from the strokes of a rod of their own making. None the less it is to be hoped that their present chastisement will be made as light as possible.

SIR EDGAR BOEHM.

SOME PERSONAL REMINISCENCES.

THERE is an interesting but too brief sketch of Sir Edgar Boehm in *Blackwood's Magazine* for March. It is signed by Constance Eaglestone, which is, apparently, a *nom de plume* of some friend who knew him well. In writing of the first and greatest of our sculptors, she quotes many things from his conversation in times past. She reminds us that it was he who first initiated the School of Sculpture in the Royal Academy.

As with others who live with eyes fixed on the work in their hands, Sir Edgar seems to have been almost distressed when he wonderingly found himself within the gates of the Temple of Fame.

"It humbles me to hear them praise my work, when by looking round they can see what men can do and have done," said he one day when his attention was directed to certain well-merited praise on productions of his own; and then he told the tale of the old painter of Sienna, who, with his hands crossed meekly on his breast and head bent reverently low, turned away from his canvas, before which he had stood long in silent meditation, saying, "May God forgive me that I did not do it better."

Like Mr. Balfour, Sir Edgar Boehm never read the newspapers. One of Sir Edgar Boehm's complaints was that he had far too much work to do. He put his prices up to prohibitive figures, and then found that they only brought him more work. The following anecdote of Carlyle as a sitter is characteristic:—

"I'll give you twenty-two minutes to make what you can of me," said the man of heroes one day, storming in at the door in the guise of one of his own northern gales; and he stood there, watch in hand, while that rugged rock, his own massive brow, was carved out.

Hardly had the tiny arrows shot their last second to the rear than Sir Edgar, who had also spared a glance for his time-keeper while he drew on his sitter to talk and to forget, pushed his clay aside, and the amused Scotchman gave him his two-and-twenty minutes over again, and returned later to be studied to the core, and prove himself the delightful companion he knew how to be when the spirit moved him.

With one more extract I will conclude my account of this charming paper:—

Lady Boehm's last days were clouded by terrible physical suffering; but this never seems to have prevented her from sympathising with her husband's successes, and proving herself his best and most far-sighted critic. Her knowledge of art was not exceptionally great, but her judgment was sound, and she had a wonderful power of gauging the popularity any work was likely to enjoy.

"If my wife approve, the public will," remarked Sir Edgar on one occasion; "but if she condemn, I may as well give the thing up."

"THE SHADOW ON THE THRONE."

THE PERSECUTIONS OF PROTESTANTS IN RUSSIA.

THE ill-treatment of the Jews in Russia is not due to religious persecution; but there is religious persecution in Russia, and persecution of a very shameful kind. The policy which leads M. Pobedonostseff to persecute the Stundists, the Molokani, and other Protestant sects is fraught with the most deplorable consequences to the empire. The *Leisure Hour* for March publishes some account of this scandalous persecution in an article from which I take the following extracts:—

THE SPREAD OF PROTESTANTISM.

Fifteen years ago there was hardly a Protestant in the entire archbishopric of Kieff; to-day, in 150 villages, the new heresy is at work. In the sub-district of Tarash there are now over 2,000 Protestant families. There are villages where they may be numbered by hundreds—one, for instance, where there are 350. The movement is so great that the bishops of eight provinces are conducting a stern conflict against it; pillars of the church, like the Metropolitan Platon of Kieff and the Archbishop Nicanor of Odessa, are employing all their resources to destroy these enemies of the Orthodox faith; but, notwithstanding every effort made to repress it, the new protest is going steadily forward, and fresh recruits are flocking to its standards.

"Efforts made to repress it" are the euphemistic words employed by a high official to describe a system of persecution which has had no parallel in Europe since the days of the Reformation, by which simple and timid peasants—endeavouring to live pure lives, modelled on the precepts of the Gospel—are harried and oppressed, wantonly and cruelly persecuted.

THE LOVE OF PERSECUTION.

The articles on the Penal Code on which the greater part of this action is founded are numbered 187, 189, and 196. Paragraph 187 deals with the "crime" of leaving the Church for another Christian community, and cites the punishment as loss of civil and personal rights and privileges, and transportation to Siberia. There is an alternative punishment for milder cases at the discretion of the Court: work in a reformatory for a period not exceeding eighteen months. Article 189 treats of the crime of those who, either by means of preaching or writing, pervert orthodox believers, "although it be to join another Christian community," or who mislead people so that they join an heretical sect, or who induce others to join a dissenting sect or to embrace dissenting views. For a first offence the punishment is loss of certain personal rights, and imprisonment from eight to sixteen months; for a second offence imprisonment in a fortress from thirty-two to forty-eight months; the third offence entails loss of all rights and transportation to Siberia. Article 196 specifies the punishment for spreading or propagating the views of heretics or dissenters already sundered from the Orthodox Church, or for establishing the views of any new sect dangerous or hostile to the faith. This punishment is loss of all civil rights and transportation—from European Russia to the Caucasus, from the Caucasus to Siberia, and from Siberia to "regions beyond."

PRIESTLY PERSECUTORS.

Scattered up and down the published reports of diocesan consistories, we meet with numerous complaints from the priests, that the power of the Church, unaided by the strong arm of the State, is utterly unable to cope with the growing heresy. The civil authorities are urged to take energetic measures to eradicate the "leprosy" which is so rapidly spreading over Russia and tainting the Orthodox believers. Fiery and venomous letters are sent by village priests to their dioceses, full of malevolent slander against the Protestants, describing them as vile livers, as blasphemers, as revilers of everything sacred, and crying out for assistance in ridding the villages of their pestilent presence. There is one poem entitled "The damned Stundist" (Protestant) that should not be passed over, as it bears on its last page Censor Kapustin's *imprimatur*, and the sanction of the ecclesiastical authorities in Moscow, and may be taken, therefore, as an authoritative

expression of the attitude of the Russian Church towards Russian Protestantism.

"THE DAMNED STUNDIST."

It has been scattered broadcast in cathedral and church in the diocese of Kharkoff. The invocatory opening is supposed to be sublime.

"Sound forth, thunders of the Church!
Discharge yourselves, curses of the Councils!
Crush with everlasting anathemas
The outcast Stundist rabble!"

And then through eight or nine verses the author describes the iniquity of these Stundists; how they have abandoned the traditions, how they shun the temples of God, revile the pastor, despise the icons, crosses, relics, and so on; and giving as refrain to each of his verses, "the damned Stundist." The closing lines are:—

"Cruel and dark as a demon,
He shuns all faithful Christians,
And crawls into darkened corners—
The enemy of God, the damned Stundist.
"The thoughtless and harmless, who near
The den of the malignant beast,
Are defouled with blasphemies and slanders,
And rejoiced by the damned Stundist."

Considering that these Stundists admittedly stand high among the best citizens of the Empire, was there ever a more suicidal policy sanctioned by a sincerely religious and good-hearted ruler?

THE NEW PEOPLE OF THE NEW WORLD.

THE FAITH OF THE ENGLISH-SPEAKING FOLK.

THERE is an excellent article, full of suggestive matter, in the *Nineteenth Century*, entitled "The New World," by Mr. J. W. Cross. He points out that the formula that expresses the full significance of the new-world development may be the expansion of the great humanitarian movement, the central idea of which is industrialism as opposed to militarism. The new world of the United States of Australasia is founding itself on the evolution of a social faith in which industrialism is a vital tenet and a part of its effective religion. India, Mr. Cross thinks, has always been an effectual bar to the true union of a Greater Britain, and Equatorial Africa will prove a second bar. The extension of the British Empire alarms the mass of voters in Canada and Australia. They are dominated by three main ideas: the sovereignty of their own people, the importance of their own industrial development, and the determination not to meddle with the affairs of other people. To the mass of the working folk Mr. Cross reminds us that

the New World is the ideal world, and in these days, when the voice of the majority is so widely recognised as the voice of God, we need not be surprised—although it may be a rude awakening—to find that Canada and the United States of Australasia will presently follow in the way that the United States of America have led, because they imagine it to be the way of peace—the way that seems best to secure to them the undisturbed enjoyment of their industries, the precious possession of their individuality and the natural principle of their growth. And just as there cannot be true patriotism in the United States, in Canada, or in Australia without perpetual loyal recognition of the root from which they have all sprung—from which they have derived their language and their laws, their literature and their religion—so there cannot be true patriotism in England without proper consideration for the best interests of all the offspring; and in whatever way they see fit to work out their own future (by separation or otherwise) we shall be better occupied in strengthening our alliances and our fellowship with the whole 75,000,000 of them, in unifying the sentiment of all the English-speaking peoples, rather than in attempting a partial British Imperial Federation which, with its heterogeneous elements, can never really be welded into a homogeneous structure, because it does not represent any natural principle of growth.

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FROM PARIS TO TONQUIN VIA SIBERIA.

BY PRINCE HENRY OF ORLEANS.

THE place of honour in the first number of the *Revue des Deux Mondes* for February is given to the account written by the young Prince of Orleans of his very interesting trip across Central Asia with M. Bonvalot.

CAN FRANCE AND RUSSIA MEET IN ASIA?

For the explorer, who had already crowned the Pamir Steppes, the object was mainly exploration; for the Prince there was the further political interest of finding a road which should connect the possessions of Russia in the North with the possessions of France in the South of the great Asiatic Unknown. The plateau of Thibet and the Celestial Empire lie between, and the road from Siberia to Tonquin does not lead through winding plains, over fertile valleys. Nevertheless, in little more than a year the itinerary that the two travellers proposed to themselves was traced, no longer upon paper alone, but upon the solitary steppes and stony mountain sides of Asia.

A PLEASANT ROAD.

The way divided itself into three principal stages: the first from the frontier of Siberia to Lob Nor; the second to Tengri-Nor, close to the sacred city of H'Lassa; the third to Batang, and thence through the comparative civilisation of China to Tonquin. The following description suffices to give some idea of the nature of the road and the conditions under which it had to be travelled during the greater part of the first two stages. A continued west wind fatigued them greatly.

We advanced over a gravel formed of little bits of quartz, lava, and volcanic stone. The wind lifted the sand into parallel columns, which travelled faster than a galloping horse, and are only to be compared to the waters of a river in flood. We were totally blinded, little flints beat in our faces through the bashliks which we wore, and we were obliged constantly to bend low over our horses in order to breathe. Our eyes, noses, and mouths were filled with sand. I tried to walk and could only move sideways like a crab. Often we could not see a distance of fifteen feet.

THE HARDSHIPS OF TRAVEL.

This kind of thing lasted for days at a time, and in addition there were all the pangs of what the Prince calls "mountain sickness" to endure, violent headache, accompanied by nausea, bleeding of the nose, general fatigue, and absolute sleeplessness at night. The food upon which these exertions were maintained—and which scarcely varied for many months—consisted of mutton, usually so hard that the best will could with difficulty force the teeth in it, and a kind of gruel made with weak tea, flour, and peas. When the plateaux were traversed and the mountain ranges left behind, it was only to begin a descent into marshy rice plains, where fever took the place of mountain sickness, and the desert wastes were changed to villages full of fighting Chinamen. They left Siberia on September 12th, 1889, and reached the Red River on September 21st, 1890. During this time two months were spent at an altitude of 5,000 metres, crossing steppes, of which the only living inhabitants were herds of the wild yak.

THE INHABITANTS OF THE STEPPES.

The description given of these creatures is almost human in its interest:—

In a little hollow the cows and calves (of a herd of about 200) were grazing peacefully; on the heights, bulls in groups of three or four were keeping watch. At sight of us they galloped down between the females and us, and formed into two rows with heads down and tails furiously lashing. Two

shots from a carbine put the herd to flight; a few bulls in front acted as guides, while the others galloped on either flank or remained behind to keep the females together, and to drive in with their horns the calves who dropped out of the ranks.

When at last, after many weeks, there was a cry, not of land, but of "Men!" and humanity once more reappeared, it was in the form of "true savages dressed in sheepskins, and wearing no other head-dress but their long black hair, which fell loose round their shoulders. They leaned generally upon a lance in the attitude of beasts." Yet even in this form the power of the human race asserted itself. They were shepherds, and they had learned to tame the so much nobler-seeming yaks.

SPORT AND OCCUPATION.

The days of the travellers were enlivened by a certain amount of sport. They did a good deal of shooting. They made scientific collections, took scientific observations, and made regular and conscientious notes. It must be admitted that Prince Henry of Orleans has undergone in this voyage a full and fair share of ordinary manhood's work and hardship. The narrative is as simple as the adventures are severe.

WANTED, A HOME FOR THE DYING.

DR. SCHOFIELD in the *Contemporary* and Madame Belloc in *Help* publish pleas for the establishment of homes for the dying in London. Dr. Schofield points out that it is true, although hard to believe, that there is no refuge, home, or hospital but the workhouse for a man who is neither curable nor incurable, but actually dying. Madame Belloc calls attention to the same state of things, and pleads for the establishment of a hospice for the dying, on the lines of the famous institution founded by the Sisters of Charity in Dublin. There is one small home at Mildmay, called Friedenheim, established by a Scotch lady at her own expense, but it has only ten beds, and these ten beds are all that the Metropolis contains, with its 5,000,000 inhabitants, where a man can be received and die in peace. Dying people are turned out of the hospitals when they are past all hope. Dr. Schofield mentions several cases of great hardship in which poor wretches have had to die alone in lodgings or in the workhouse hospitals. In one case a waiter dying of consumption was so wretched at the thought of being sent to the workhouse that he cut his throat. The ten beds at Friedenheim are occupied by about forty persons in the year, that is to say, it takes each patient about three months to die. Miss Davidson, the public-spirited lady who has established the home, has to refuse three hundred applications every year for the forty whom she is able to accommodate. This is a great and admirable work of Christian charity, and both appeals, Dr. Schofield's and Madame Belloc's, one Protestant and the other Catholic, should be responded to liberally. It is not too much to ask that there should be at least one home for the dying for each million of persons in this great city.

In the *Revue des Deux Mondes* M. Chevrillon continues his pleasant article upon India in the first number of the *Revue* for February, and takes his readers to Benares to plunge them into the mysteries of Brahmanism and Hindooism. Under the title of "The Birth of a Legend," M. Paleologue gives a very sympathetic biographical sketch of the Queen Louise of Prussia, while M. Rambaud, in his article upon "Eastern Empresses" in the number for February 15th, offers a strikingly different picture of feminine royalty.

HOW TO RE-UNITE CHRISTENDOM.

LETTERS FROM THE BISHOP OF DURHAM AND OTHERS.

The proposal put forward in the first number of *Help*, that the Churches, instead of trying to find a basis of union in doctrine or in ritual, should begin to federate themselves for the purpose of dealing with social questions, has been submitted to a great variety of ministers of religion during February, and considerable correspondence on the subject appears in the new number of *Help*.

The Bishop of Durham writes :—

Allow me to thank you for your letter and the accompanying article. No one can feel more deeply than I do, and I have not failed to use every opportunity which I have had of expressing the conviction, that our Christian faith is called now, as it has never been called before, to deal with social questions. I believe also that it is through the effort to fulfil this duty that we shall be brought to outward union, because I believe that truth of creed corresponds with energy of action. One of my first desires when I came here, let me say of my first prayers, was that I might have strength and wisdom to use the opportunity for showing that the National Church recognised her duty towards the nation. Already something has been attempted and even done, but I remember the promise, "In your patience ye shall win your souls," and I dare not sacrifice anything that I hold precious to secure premature success. If all be well, I trust that we shall have a great Society of Church Workers at Sunderland before long.

May each one of us turn his faith into deeds ; but personally I feel sure in my own mind that the Incarnation, the strength of the Holy Spirit, will alone sustain action.

Mr. Haweis proposes the establishment of a Federation Sunday in a letter, from which the following is an extract :—

As a practical start, why don't you counsel a "Federation Sunday," and get as many churches and chapels to devote a Sunday, or Sunday morning sermon, to "Federation of Churches"? Preachers to dwell on practical side, what good works all chapels and churches might combine for ; doctrinal, what spiritual and moral truths all churches and chapels hold in common.

Get the papers to analyse a lot of the utterances on that day, in half a dozen lines to each pulpit, and you would at once collect a vast body of agreement to form a basis of action.

The kind of difficulty which one meets in attempting to induce our fellow Christians to co-operate in doing good to the poor and unfortunate is curiously illustrated by the following letter sent by a High Church clergyman of Portsmouth to our Helper there :—

Is this "William T. Stead" the man who a few years ago figured so prominently in a celebrated criminal trial, and

who was convicted, and, as far as man is concerned, received his punishment for the wilful abduction and subsequent ruin of a chaste and modest maiden, under circumstances of such horrid and disgusting brutality as made England from one end to the other cry out for very shame that such a monster was permitted to live? If so, he is a nice man to write about the "Reunion of Christendom." His paper I have cast into the fire. Unfortunately, for the cause he professes to advocate, I have no control over his body.

Mr. John Kirk, of the Ragged School Union, writes as follows :—

After trying in some fashion for twenty years or more to work harmoniously with varied sections, in all kinds of efforts for uplifting and benefiting the very poor, I could not but heartily sympathise with your proposals for a closer union of these ameliorative forces. The heading to your article is not, I fear, the most attractive you could have chosen, and it would be well not to attempt too much at the outset.

Your Association of Helpers contains, to my thinking, the germ and promise of such a federation as you contemplate.

First and foremost there should be a register of all the agencies and efforts, of whatever sort or colour, that may be in operation.

This collective information would be invaluable as indicating where dangers from overlapping may be feared, what districts or areas are in need of additional help, and in what centre or locality the energies of would-be workers could best be utilised.

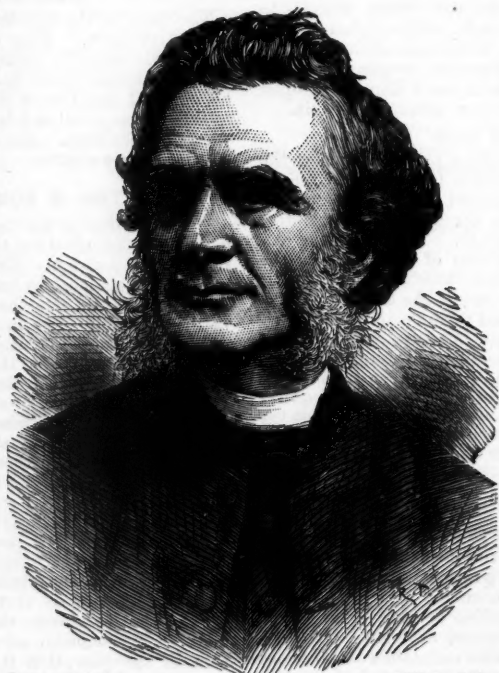
The Bishop of Liverpool writes :—

I thank you for the first number of *Help*, and I hope the paper will do good, though I am not very sanguine about reunion. If General Booth has done nothing else, I believe he has roused many thoughtless people among the classes to begin thinking about the masses, and has awakened them to the fact that it was Cain, one of the first wicked men, who asked that wretched keeper ?

question, "Am I my brother's

The Catholic Bishop of Salford says :—

It seems to me that we differ because we begin from opposite ends. You begin with the creature and his miseries and wants. We begin with the Creator and His plan and system of redemption and salvation. Those who are uncertain as to the latter may perhaps naturally agree to begin with the former, and endeavour together to work out a solution. But those who are perfectly satisfied, as Catholics are, that they possess a divinely-constituted system, have to bend their heads and hearts to the work of realising that system by applying it to the wants of the creature. Meanwhile hints and suggestions and the fruits of varied experience are helpful to all who feel that they are compassed with manifold difficulties.



From a photo by]

DR. WESTCOTT, BISHOP OF DURHAM.

[Elliot and Fry.

WHAT ITALY is the figure February to worse.

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WHAT THE TRIPLE ALLIANCE HAS COST ITALY.

ITALY is passing through an economic crisis which, if the figures quoted by "Testis" in the *Nouvelle Revue* for February 15th can be relied on, is going steadily from bad to worse.

A FEW FIGURES.

The deficit for last year was, according to the ordinary budgetary calculation, 74 millions of francs. If to this are added certain debts about to fall due and 139 millions for railway construction, the deficit for the year amounts to nearly 252 millions of francs, or something over 10 millions sterling. An average industrious family of four persons, spending between them an income of 2,380 francs, or about £100 a year, pays to the State 565 fr., or a percentage of 23.9 upon their yearly income. In England, with a similar calculation, the same family would have paid a total of 84 fr. or 4.4 per cent. In trade, production is declining, so that every year importation exceeds exportation. For last year the excess was 440,000,000, and this year it will be greater still. Agricultural production is also declining. The figures are too long and complicated to quote in full, but taking only wheat, olive oil, and wine, the fall has been, since 1882—in wheat, from 51,000,000 hectolitres to 37,000,000; in olive oil, from 3,500,000 to 2,000,000; in exportation of wines in the last three years, from 1,080,471 hectolitres to 278,263. While production decreases, debt increases. In 1861 the debt of Italy was three milliards, in 1876 it was nine milliards, now it has reached the total of thirteen milliards. With all this the expenditure on the army increases. In 1879 military expenses were 232,000,000 frs., in 1889 they had mounted to 565,000,000 frs.

THE CAUSE OF THE TROUBLE.

The cause of it all is to be found, according to "Testis," in the Triple Alliance and the policy of M. Crispi. He alone could tell how many millions of deficit each handshake given and received at Friedrichsruhe "has cost this unhappy country; but there is no one who does not know in general terms the fatal consequences of the diplomatic and military system to which, since its entry into the Triple Alliance, the House of Savoy has condemned the young kingdom built up by French assistance. There is no one who cannot say without fear of error that the crushing burdens imposed by the unproductive friendship of our conquerors of 1871 have dried up the sources of wealth in the antique and marvellous home of Latin civilization." The heavy cost of the armament which German friendship imposes, the expense of a futile colonial policy, the commercial loss brought upon the country by the anti-French sentiment, and the failure to remove French commercial treaties are all among the distinctive influences which are bringing about the downfall of Italy.

FRENCH FEELING IN THE MATTER.

France, who feels that Italy should have been her friend, and fast alike by the ties of the past and the interests of the future, is sore at the sight.

What wounds us to the heart is to think that all the evils accumulated on the other side of our Alpine frontier which are carrying our minds to the period of greatest decadence of the cities of Italy under the domination of Austria arise from the eagerness of the Ministers of the House of Savoy to enclose us in a circle of iron bristling with bayonets and artillery.

The remedy, of course, is in a Franco-Italian alliance which shall break up the unnatural union of South and Central Europe. But to achieve this the only hope is in time. The man who would urge it even upon Signor Crispi's successor would be looked upon as a madman.

THE RUSSIANS IN ABYSSINIA.

A STORY OF COSSACK ADVENTURE.

In the *Nouvelle Revue*, M. de Constantin gives the following account of Nicholas Ivanovitch Atchinoff, the organiser and leader of the Russian expedition to Abyssinia:—

Born at Terek, in 1856, Atchinoff quitted his native village at the age of fourteen to follow his uncle to Persia. He went through a rough apprenticeship to military life in the wild Steppes, attacking the brigands who infested them, and risking his life with all the audacity and temerity of youth. Already in the child, side by side with his matchless intrepidity, the natural uprightness and candour which ruled his life were observable. He was hardly eighteen when he was named "Chief of Caravans" in Turkey, and at twenty he had acquired such influence over the Cossacks that he became the elected head of one of their districts. This savage, who without education, without instruction of any kind, was able to conceive the most gigantic designs in the interest of his country, was endowed with one of the rare natures of the world.

"DONDOUKOFF PROMISES, KORSKOFF HINDERS."

This Caucasian saying with regard to Prince Dondoukoff-Korsakoff, typical as it is more or less of all officialism, may be taken as a short summary of the long story of Atchinoff's early efforts to obtain the conditions of comparative liberty and self-government with which he sought to endow the colony of Free Cossacks. Finally Korsakoff triumphed. It was decided that the Free Cossacks, instead of colonising the Russian shores of the Black Sea, should return to Turkey and Persia; and at about the same time Atchinoff, hearing that south of Egypt there lay a great fertile country inhabited by "Old Christians," conceived the idea of a possible settlement of his brother Cossacks in Abyssinia.

His first voyage of exploration led to friendship with Ras Alula and treaty with the Negus in view. It is related at some length, together with his return to the Cossacks, his election to a higher position as tribal chief, and his preparations for an expedition which was to be at once military, religious, and political.

THE SHARE OF FRANCE.

Then comes the share of France in the matter. Armies were necessary for the modern crusade, and at St. Petersburg Atchinoff drew up a treaty which was signed by him for King John of Abyssinia, and by the Vicomte de Constantin, acting as a private individual, but with a promise to lay the matter before the French Government. By this agreement the Abyssinian monarch undertook, in return for 100,000 muskets, 5,000 revolvers, 5,000 sabres, 20 mitrailleuses, and 20 mountain guns, accompanied by the necessary ammunition, to protect French caravans equally with Russian caravans, to the exclusion of all other European trade; to direct Abyssinian caravans as much as possible to French ports, and to grant other commercial guarantees. It was then, however, M. Constantin's turn to experience the damping effects of officialism upon individual aims.

THE DEPARTURE.

Atchinoff, however, believed in the logic of the accomplished fact, and on December 10th, 1888, amid priestly blessings and popular enthusiasm, the mission took ship at Odessa. At Jeddah a last interview with the French consul placed on record Atchinoff's devotion to Russia, his hatred of Germany, and his ardent sympathy for France. The articles, which promise to tell for the first time the true history of the Abyssinian incident, will be continued in ensuing numbers of the *Revue*.

A FRENCH VIEW OF SIR THOMAS LAWRENCE.

THE biographical article which English people will read with most interest in the *Gazette des Beaux Arts* for February is an account of Sir Thomas Lawrence's life and work, from the pen of M. T. de Wyzema. M. Wyzema is not in the habit of being too tender to English art, but it will be generally admitted that he treats Sir Thomas Lawrence's work with full sympathy, and touches his weak points with a very just as well as gentle hand. The vague apprehensions with which Lawrence was haunted, that he had after all only talent and no genius, is fairly shown to have been not without foundation, but is also used as a plea for the fellow-feeling of the reader.

He was a man of rare intelligence, a passionate worshipper of the great masters. The fine penetrations of his critical capacity which enabled him to bring together in his studio a collection of masterpieces, always prevented him from entertaining a high opinion of his own talent. He had not the imperturbable confidence in himself of his contemporary Turner, who really believed himself in good faith to be the most admirable painter of our time. And I imagine that often in the studio the sight of a Van Dyck or a Veronese must have suggested sad comparisons to the man who was "so perfectly happy," who vowed afresh at every minute of his life to renounce the temptations of the world, and who from year to year cherished the illusion that he was at last in the right path, only to recognise afterwards with despair that the dreamed of good was indefinitely removed.

CHILDHOOD AND YOUTH.

Lawrence was born on the 4th of May, 1769, at Bristol, where his father kept a small inn. He was, like Mozart, one of the infant prodigies whose after life did not altogether disappoint the expectations formed of him. He had a wonderful memory, and as a child of five used to entertain his father's company equally by reciting Shakespeare and by drawing their portraits in chalk. Garrick once was among the audience, and the child's talent was great enough to make him wonder whether he was watching the *début* of a great actor or of a painter. He asked the curly-head which he meant to be. The child's answer is not recorded; perhaps the famous Sir Thomas Lawrence would have sadly answered some years later, "Neither the one nor the other." He was certainly one of the youngest portrait-painters that have been ever known. At nine years his reputation was so far established that his parents found his profession more lucrative than theirs, and the inn was given up in order to leave them free to travel with the child from one fashionable resort to another. The dream of study remained a dream to the end. He painted too well ever to be allowed to learn to paint.

EFFECT OF HIS LIFE UPON HIS WORK.

He was always waiting for time, and death came first. What he might have been is indicated by the grace and charm of his conceptions. His critics condemned him as having all the appearance and all the prestige of talent without the sincerity of it. Lawrence acquiesced in this judgment. M. de Wyzema thinks that they were all wrong together. "What is most lamentable in the matter is that in one sense Lawrence and his critics were alike mistaken. No! genius was not lacking to this painter, and if England has produced two painters of a still higher genius—Gainsborough and Constable—the first rank after these two masters belongs assuredly to Lawrence." M. de Wyzema puts him above Reynolds, and describes him as without doubt the "most penetrating physiognomist of the English school." There is no one to compare with

him for the power of reproducing the attractive personality of a woman, and if we thanked Lawrence for nothing else.

OCTAVE FEUILLET.

M. BRUNETIERE's literary contribution to the *Revue des Deux Mondes* is a review of Octave Feuillet's work as a whole, with which critics in this country will not generally be disposed to agree. For once, in work which is so usually sympathetic, they will find something to complain of both in breadth and depth. To say that in no other literature are there to be found novels based, like his, upon a study of the manners of the fashionable world, is to ignore the classic school of English novels altogether, and to imply, what is evidently impossible, that M. Brunetiere has not read Thackeray. There is no single character in the gallery of Octave Feuillet who will live in the minds of French readers as Colonel Newcome and Beatrice Esmond live with us. Nor is any picture of society which he presents more vivid even now, with the models fresh beneath our eyes, than the society of "Evelina," which delights us still, as it delighted our great-great-grandmothers. M. Feuillet's somewhat extra delicate love of fine society is gracefully excused, and no one will hold back tribute to the claims of his enchanting style. Common accord will grant him willingly the position of a Cosway or a Plimer of literature. But if his portraits are scarcely less finished than theirs, they are open also to the same charge, which has been propounded often enough of late over the cases of the Guelph Exhibition against the celebrated miniaturist, that, having looked at one fair woman, you have seen all. Nor, when M. Brunetiere touches the deeper meaning of Feuillet's work, will such a passage as this be considered adequate to explain the severance of his mind from the influences of progressive thought which dethroned him in the eyes of English critics as a teacher of anything but literary style.

As for the special question whether morality is necessarily founded upon belief, and whether outside spiritualism and Christianity there can be any virtue . . . two things are equally true: one that there has never been up to this time any morality which was not supported by a system of metaphysics, or was not, more correctly speaking, derived from it; and the other, that there are no ideas which do not transform themselves sooner or later into principles or motives of action. I would add a third, which is that eighteen centuries have, so to speak, inoculated us with religion, and that without knowing it or wishing, our conduct is guided by motives of the purely scientific character, and the independence from religion is far from proved. This is enough to justify a philosopher, and still more a moralist, in maintaining the thesis which Feuillet maintained in "Sibylle" and in "La Morte," without giving any one a right to reproach him with narrowness of mind or of experience.

Few cultivated readers in this country will agree. The argument of "La Morte" is to us so narrow as to be absolutely lacking in the vitality which is essential to moral teaching.

WE have to welcome *The Playgoer's Review*, edited by Mr. J. T. Grein, a new monthly of which two numbers have appeared, and which is the organ of the Playgoers' Club. In the second number Mr. Louis Cohen leads off with a protest against the natural and realistic drama which is so much advocated by the "new school" dramatic critics. Mr. William Alison, in an article on "The Dramatic Censorship," contends that it is an insult to the public, and urges its destruction root and branch. An amusing little sketch of "A First Night" is contributed by Mr. G. B. Burgin, and somewhat feeble criticisms of the more important new plays are also a feature.

Mr. H. and notes des Rev. of the French Passy, of the styled the Univ. any pers over, to- We are c but to f ever quit point of The Vic General society, people c ing out remains that pea remains a woman approach doubt, false hist Jules C pleads elo observing resolute a and thou by M. J one of t held last expressed "Univers itself in commerc M. Ma would be such an laying do be a pra being tha will of the word, we s

THE fo Magazine to another much inco note, in a Headley the wounde wounded o the preced beautiful was a Chri see him, bu

THE PROSPECT OF UNIVERSAL PEACE.

A FRENCH SYMPOSIUM.

MR. ERNEST W. SMITH, in an exceptionally interesting and noteworthy article in the new number of the *Revue des Revues*, sums up various opinions sent him, *apropos* of the Universal Peace Congress, by a number of eminent French literary and political celebrities. M. Frederic Passy, a member of the Institute, and one of the chiefs of the Peace Crusade, remarks that, instead of being styled the Universal Peace Congress, it should be called the Universal Congress of Peace, for "I have never met any person who started with the notion of once and for ever, to-day or to-morrow, abolishing the art of warfare. We are called upon to do what we can to better humanity, but to flatter ourselves that we are going to make her ever quite perfect is a snare and a delusion." And this point of view is shared by two well-known Academicians. The Vicomte Melchior de Vogué, brother-in-law of General Annenkov and a prominent figure in Parisian society, points out somewhat maliciously that nothing people can say, do, or declare, will prevent quarrels breaking out between two nations as long as human nature remains what it has hitherto been. "History teaches us that peace will never be among us as long as there remains on the earth two men, a loaf of bread, a coin, and a woman between them. I shall be delighted if the approaching Congress succeeds in giving me the lie; I doubt, however, if it will be able to equally prove false history, nature, and Almighty God."

Jules Claretie, the director of the *Théâtre Français*, pleads eloquently the cause of *si vis pacem, para bellum*, observing significantly that peace is only secured by the resolute and strong ones of the earth. The most sincere and thoughtful letter on the subject is that contributed by M. Jules Simon, who was, it will be remembered, one of the French delegates to the Labour Congress held last year in Berlin. The same idea is pithily expressed in M. Ferdinand de Lesseps' short note: "Universal peace will not be declared, but will impose itself in the natural course of things, by human and commercial federation."

M. Maxime du Camp, after declaring that a volume would be all too small to contain his views on such an important subject, contents himself with laying down at some length what he considers would be a practical code of warfare; its principal points being that no declaration of war be made till the will of the country has been ascertained by plebiscite. In a word, we are to mitigate, as far as possible, a necessary evil.

THE SONG ON THE BATTLEFIELD.

BY JESSIE F. O'DONNELL.

THE following is the poem from the *New England Magazine* of October, 1890, which, being wrongly ascribed to another periodical, has occasioned many of my readers much inconvenience. I reprint it, with the accompanying note, in accordance with my promise:—

Headley relates, in his "Life of General Grant," that as the wounded were borne from the field of Shiloh, a fatally wounded captain, after speaking of his sufferings through the preceding night, said:—"I could not help singing that beautiful hymn, 'When I can read my title clear.' And there was a Christian brother in the brush near me. I could not see him, but I could hear him. He took up the strain, and

beyond him another and another caught it up, all over the terrible battlefield of Shiloh. That night the echo was resounding, and we made the field of battle ring with hymns of praise to God."

Like a bird of prey the midnight spreads her black and brooding wings,

Where throughout the trampled woodlands still the smoke of battle clings.

Blazing shells shriek through the forest and an instant light the scene,

And heart-breaking, through the darkness, in the ghastly hush between,

Come the groans of wounded soldiers helpless on the blood-soaked ground.

There is horror in the silence, there is horror in the sound!

Pitiless the rain from heaven has beat on us lying here,
But the storm's rude hand is lifted, and once more the sky is clear;

And the silver stars are crowding to the watch-towers in the sky,

Whence the spirits of dead soldiers mark their patriot comrades die.

Through the terror of the stillness, through the anguish of the moans,

Come the words, half-sung, half-whispered, in exultant, hopeful tones:—

"When I can read my title clear
To mansions in the skies——"

Heads are lifted, groans are stifled, wounded men forget their pain,

E'en the dying wait to listen to that sweet and holy strain:—

"I'll bid farewell to every fear,
And wipe my weeping eyes."

Faint the soldier's voice is growing, but another, clear and strong,

Then another, and another, swell the tide of solemn song:—

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

O'er the field the weary soldiers catch the failing, faltering notes,

Till that song of praise and triumph echoes from a hundred throats.

Dying men smile as they sing it, with their last-drawn earthly breath,

And their souls go out in music to the shadowland of death:—

"Let cares, like a wild deluge, come,
And storms of sorrow fall;
May I safely reach my home,
My God, my heaven, my all!"

Oh, my soul! take thou the lesson! On the battle-field where Wrong

For a season Right has vanquished, lift thy voice in hopeful song.

Though the storms have beat upon thee, though thy wounds are deep and red,

Clear the sky is growing o'er thee, stars of hope shine out o'erhead.

Spirit-comrades watch thy struggles;—let them hear the hero ring

Through thy voice, triumphant, hopeful;—in the darkness sing, soul, sing!

"There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast!"

Sing, my soul! no prize worth winning e'er was gained

* without a scar,
Every word drives back a storm-cloud, every note brings out a star!

A PROPOSED ROYAL COMMISSION ON THE POOR LAW.

This month our Helpers are requested to concentrate their efforts solely upon the obtaining from every candidate a specific "Yes" or "No" to the following question :—

Will you support a resolution in favour of a Royal Commission for the inquiry into the whole question of the administration of the Poor Law, with a view to its readjustment to the necessities and aspirations of the new democracy?

The following extract from Sir John Gorst's interview in *Help* explains the reason why this is made the service of the month. Sir John Gorst says :—

The question upon which inquiry might profitably be made relates to the question of the administration of the Poor Law. This is an old question with which many years ago I was much more occupied than I am at present. I have had practical experience in dealing with it, as local secretary of the Charity Organisation Society and as guardian of the poor. In those days I was more familiar with the details than I am at present, but it is evident the Poor Law administration must be brought into accord with more advanced standards of humane administration. There is much heard in the shape of ignorant demand in some quarters for greater laxity in outdoor relief. On the other hand, there is a natural recoil against classing together all indigent persons without any regard to the circumstances which have compelled them to come upon the rates. My idea is that every person in need of relief should be dealt with on the broad general principle that those who correspond to the fraudulent bankrupt may be assigned to a quasi-penal treatment, while others who are worn-out veterans of industry should be regarded as pensioners of the State and treated apart. Another point in which reform is much needed is in the treatment of the children. I am a great advocate for the boarding-out system. The children of the State should be brought up so as not to be a disgrace to the State. What you say as to the experience of those who have employed workhouse girls is, if true, a scandal and a disgrace to the nation. It should be looked into and remedied. The children of the State should be worthy of the State. It is not so much the money but the mothering which is lacking. There may be abuses in boarding-out, but more thorough supervision will prevent that.

Commenting on this, *Help* says :—

The Royal Commission on the relief of the Poor is a question which, in the capable hands of Mr. Stansfeld, will probably be dealt with as effectively as the other question was in the hands of Mr. Morley. There are not wanting signs that the Liberal Parliament will welcome with great relief anything which would enable them to turn from the eternal Irish question to look after the affairs of the nation as a whole.

Mr. Andrew Thomas, M.P. for Cardiff, together with Sir Walter Foster, Mr. Conybeare, and Mr. Abraham, has introduced a Bill into the House of Commons for the reform of the Poor Law which, I think, will serve as a basis for reference to the Royal Commission which forms an essential part of the practical social programme of the day. This Bill is a very elaborate measure, dealing with a great many controverted points, but the vital point of the Bill which led Mr. Thomas to take it up, and which commends it to our sympathy and support, are the clauses dealing with the humanising of the workhouse.

In the *Christian Socialist* for March, one of our Helpers, Mr. Seaborn, has a good article upon the subject of the responsibility of electing good men and good women on the Board of Guardians. Mr. Seaborn says :—

Incomplete and clumsy as the present law is, its humane and wise administration can be to a large

extent controlled by the votes of the individual. There are many questions which we might put and discuss did space permit, and which ought to be pressed upon the attention of those whose privilege it is to elect guardians of the poor. The plan of "boarding out" children who are thrown upon parish relief is one which could be advantageously followed under a great many circumstances, and some of the evils attaching to it were overcome there is no reason why it should not become more general. The provision of books and newspapers for workhouse inmates, and especially the aged poor, is a direction in which the energies of a great many besides guardians could be well employed; and while it must not be forgotten that there is a wide distinction between state relief and private charity, the two could be advantageously organised on a much better basis. The abolition of the casual ward, too, with its demoralising influences, is a matter demanding immediate attention and drastic measures, while the treatment of the sick is a question needing searching investigation. Admitted that the present system has many shortcomings and imperfections, the next best thing to a complete overhaul of the machinery is the correction of existing abuses in its working, and to this end the first duty of the citizen is to elect fit and proper, that is, human and thinking guardians of the poor, and not, as they too often are, mere guardians of the rates.

PORTRAIT MEDALLIONS.

I AM glad to call attention to the progress that has been made by that promising young sculptor, Mr. Frank Stone, whose studio is at 24, St. Paul's Place, Canonbury, N., and whose bust of Cardinal Manning is the best that has been done of the Cardinal Archbishop of Westminster. He has brought out recently a series of small medallion portraits of Mr. Stanley, Mrs. Booth, Mr. Gladstone, and Lord Tennyson. These medallions are very faithful likenesses, and they are a novelty which, if once taken up by the trade, ought to secure him sufficient means to devote to the prosecution of the art to which he is devoted.

It is a pity that so promising a sculptor cannot find more congenial work than that which he is engaged in at present. If any Mæcenas should be on the look-out for a young artist whom he wishes to help out of preliminary difficulties which stand in the way of a sculptor's career, they will find a promising subject in Mr. Stone.

Some of My Pets.—Mr. A. G. Hamilton, in the *Sydney Quarterly Magazine* for December, writes a paper in which he describes his experience in making pets of various animals which have hitherto not been recognised as belonging to that category. His list includes opossums, kangaroos, bush-rats, Australian bears, platypus, tortoises, porcupines, flying foxes, native rats, and ravens. On one occasion he had a tortoise, and after keeping it for a time—

I decapitated him when he put his head out, and placed him to one side till I was ready to clean him. Next day—twenty-four hours after, remember—I took the corpse, as I supposed it to be, and laid it down on the grass to begin a *post mortem*, but was called away for some time, and when I came back the "subject" was missing. A long search resulted in finding it two hundred yards away, near a water-hole, and making directly for it. As the animal's head was gone, I suppose we must set his travelling in the right direction to what Charles Reade in "Griffith Gaunt" calls "organic memory." His limbs were accustomed to continually, at the bidding of the brain, travel down hill to the water, and when the brain was gone the limbs still responded to the downward slope, just as a decapitated frog brushes a spot of acid off his skin with his hind foot.

THE REVIEWS REVIEWED.

NINETEENTH CENTURY.

THE *Nineteenth* for March is a good number, and contains two new features—an article by the editor, and a page of illustrations.

THE JOKE ABOUT THE ELGIN MARBLES.

Mr. Knowles writes so seldom that we have to welcome, as a novel treat, his cruel but exceedingly clever article on the Joke about the Elgin Marbles, which he publishes in the March number of the *Nineteenth Century*. Mr. Knowles, who signs the article in his own name, and only describes himself as "The Editor" on the title-page, maintains that Mr. Harrison's plea for giving back the Elgin Marbles can only be regarded as a *reductio ad absurdum* of the method of the demagogue. The following sentence is a tolerably severe method of dealing with one of his own contributors. Speaking of Mr. Harrison's article in favour of restoring the Marbles of Greece, Mr. Knowles says:—

The thirteen lines of the opening paragraph alone contain specimens of all the favourite devices of the platform speaker. In its six sentences may be found: (1) assumed confidence; (2) baseless assertion; (3) false suggestion; (4) and (5) direct misstatement; (6) misleading gush. These form, of course, the platform agitator's stock-in-trade, which Mr. Harrison intends to bring into ridicule and contempt.

His article, however, is more than merely elaborate sarcasm on Mr. Harrison. It is a satisfactory and apparently conclusive demonstration of the fact that the Marbles are in excellent preservation, and that every care is taken in the British Museum to prevent them suffering any damage. If, as Mr. Knowles says, a number of American sailors recently at the Piræus amused themselves by breaking pieces off one of the columns of the Parthenon with a large stone which they found lying handy, Mr. Harrison's plea falls to the ground at once. There is also a good deal of point in Mr. Knowles' suggestion that the Greek Government in straits might very easily be tempted to sell the marbles to Germany or the United States.

MORE ABOUT THE GOSPEL OF WEALTH.

Mr. Andrew Carnegie replies to Mr. Gladstone and the Rev. Hugh Price Hughes in a paper which is somewhat badly handicapped by its misleading title. It is called "The Advantages of Poverty," a title, which raises expectations that Mr. Carnegie does not fulfil. It is rather a plea for millionaires than a demonstration of the advantages of poverty. Mr. Andrew Carnegie believes that the condition of the masses is satisfactory just in proportion as a country is blessed with millionaires. He thinks, however, that it is bad to leave wealth to young men, for lives of poverty and struggles are advantageous. His "Gospel of Wealth" is as follows:—

The fundamental idea of "The Gospel of Wealth" is that surplus wealth should be considered as a sacred trust to be administered by those into whose hands it falls, during their lives, for the good of the community. It predicts that the day is at hand when he who dies possessed of enormous sums, which were his and free to administer during his life, will die disgraced, and holds that the aim of the millionaire should be to die poor. It likewise pleads for modesty of private expenditure.

He defends his position against all his assailants. Incidentally he says that a relation of wealth and

position tends to deprive father and mother of their children, and children of their father and mother. The American democracy only elects poor men for high offices. Nothing is more fatal to the prospects of public men in America than wealth. Note that Mr. Carnegie is of opinion that the railways of Britain would pay much higher dividends if they were the property of one or two able men, and were managed by them. Joint stock companies cannot be credited with invention or enterprise.

THE SHIP RAILWAY.

Another novelty in the *Nineteenth Century* is the insertion of a page of illustrations. Mr. Knowles is getting on. Who knows but perhaps in another year or two his half-a-crown magazine, will have, let us say, one quarter as many illustrations as appear every month in the REVIEW OF REVIEWS. The illustrations this month show the working of a ship railway, and is introduced to explain the method in which the Chignecto Marine Transport Railway will carry vessels 3,000 tons in weight direct from the Bay of Fundy to the Gulf of St. Lawrence. By this seventeen miles overland passage, 600 miles of sea voyage are saved upon the long and exposed coast. Judging from the picture, the steamer looks very comfortable when it is on its railway cradle and being towed by a couple of powerful-looking locomotives harnessed abreast.

THE AUSTRALIAN STRIKE.

Mr. J. D. Fitzgerald, the labour delegate from Australia, replies to Mr. Champion's paper in last month's *Nineteenth Century*. Mr. Fitzgerald maintains that Mr. Champion first held a brief from the shipowners, and then was repudiated by the Trades Unionists as being anything but a friend of labour. Therefore, in bitter vindictiveness, he misrepresents the cause of the strikers. Without following Mr. Fitzgerald into the details of his controversy with Mr. Champion, the important thing is to note that the working men of Australia are inclined to resort to political action in order to secure their ends rather than by strikes. He predicts that the next General Election in each colony of Australia will tell a tale that will perhaps convert the Labour Moscow into another Waterloo.

WHAT SHOULD BE DONE WITH THE ARMY?

The Army is the despair of the most sanguine reformers. The only thing on which every one seems to be agreed is that while we pay more millions a year for our Army than we ever paid for it before, we have got an utterly incompetent machine, which is not fit to go anywhere, and which can hardly do anything. Mr. Archibald Forbes writes very gloomily upon the whole of our military system. He shakes his head upon the decay of Army discipline, if indeed any discipline can be said to survive in face of the insidious spirit of the demagogue, which he says is so sedulously instilled into the lower classes of the people.

The arguments seem overwhelming in favour of a reconstitution of our military forces, by dividing them into two distinct and separately recruited armies; one, a long-service army for continuous Indian and distant colonial service; the other, a short service army for home defence, Mediterranean service, and available everywhere for actual war service. A considerably increased scale of pay would no doubt fill the ranks of the former, as a lesser increment to the normal shilling sufficed to keep up the strength of the old East India Company's European regiments, than which no finer troops ever stood on parade or retrieved the all but lost battle.

A STORY FROM THE CHARTREUSE.

Mrs. Lecky writes an interesting account of her visit to the Grand Chartreuse, of which she tells a legend, on the authority of a writer to the *Nineteenth Century*, the moral of which is good for all of us who are always seeking for some great thing to do, and neglecting the little duties which lie ready to our hands.

A novice of the Order complained much of the rules, and especially of having to wear the black cope of the novice! One day he dreamt that he saw Christ, laden with a heavy cross, trying with much difficulty to go up the staircase of his cell; whereupon the novice, moved with pity, helped to lift the cross, saying, "Lord, take it not amiss if I try to assist Thee; I cannot endure to see Thee in such trouble." But the Lord turned indignantly towards him, and made him desist, saying, "Dost thou presume to lift this heavy burden while thou art not willing to wear for My sake so light a thing as a cope?" and disappeared, leaving the novice overwhelmed with shame and repentance.

OTHER ARTICLES.

Lord Vernon has a brief article on "Over-mortgaging the Land," the practical object of which is to

suggest to the farmers the possibility of decreasing the waste, either by limiting the amount and making compulsory the registration of mortgage on cultivated land, or by some such form of enactment.

A member of the Congress, Mr. H. Cabot Lodge, tells the case in favour of Mr. Speaker Reed's recent action in abating obstruction in an article entitled "Parliament Obstruction in the United States." The Hon. Emily Lawless continues "Fragments of Irish Chronicles," by concluding the story of Gerald the Great, which illustrates the devotion of the Irish to their leaders, which is giving so much trouble to-day. A correspondent wrote to Thomas Cromwell in 1539 to say that the Irish are so affectionate to the Geraldians that they covet more to see a Geraldian reign and triumph than to see God Himself come among them. Professor Huxley tackles Mr. Gladstone over the Gadarene swine once more, and justifies the importance of the pigs.

We are at the parting of the ways. Whether the twentieth century shall see a recrudescence of the superstitions of mediæval papistry, or whether it shall witness the severance of the living body of the ethical ideal of prophetic Israel from the carcass, foul with savage superstitions and cankered with false philosophy, to which the theologians have bound it, turns upon their final judgment of the Gadarene tale.

THE CONTEMPORARY REVIEW.

The *Contemporary Review* this month is a good number, full of instructive and interesting articles.

THE UNJUST JUDGES ON THE BENCH.

Mr. Francis Peek, writing on "The Eclipse of Justice," sets forth several instances of scandalous injustice done by judges on the English bench. His paper shows how black a stain may rest upon the ermine of a judge, without any punishment having been meted out to the rascals who sit in judgment and deal out injustice. I quote Mr. Peek's words in the hope that some one may call attention to the culprits and secure their condemnation.

In the case of two or three of the judges there has been a determined attempt to avoid, as far as possible, carrying out two of the most beneficent Acts recently passed—namely, the Criminal Law Amendment Act and the Act for the Better Prevention of Cruelty to Children. It seems almost incredible that so-called English gentlemen, clothed in the ermine and sitting on the judgment seat, should do

their best to protect scoundrels guilty of inflicting cruel injuries upon helpless young girls and innocent little children.

Such men are accomplices of criminals, and it would be well for England if they could be summarily clapped into gaol. They would be better on a plank-bed than on the bench. The causes of the eclipse of justice, other than the prejudices of bad judges, are threefold:—

First, the confusion and mystification of the criminal law, the result of unmethodical and confused legislation extended through several centuries; such confusion being made worse by the retention of obsolete forms of procedure. Secondly, the eclipse of justice arises from the want of an authoritative guidance regarding the principles upon which the latitude allowed to the judges in their sentences should be exercised. Thirdly, the eclipse of justice arises from the absence of a Court of Criminal Appeal.

MR. RUDYARD KIPLING.

Mr. J. M. Barrie writes an appreciative and somewhat satirical article on "Mr. Kipling's Stories." Mr. Barrie thinks that Mr. Kipling rides a plucky little donkey that shies at nothing and sticks at nothing. He has a wonderful way of flashing a picture before our eyes until it is as vivid as a landscape seen in lightning. His style is the perfection of what is called journalese; he fails, however, in drawing women. His chief defect is ignorance of life. Should Mr. Kipling learn that he can be taught much by grocers he may rise to be a great novelist, for the like of him at his age has seldom been known in fiction. His "Light that Failed" is a real novel, although not a great one.

Here is proof that there are latent capabilities in him which may develop, and show him by and by grown out of knowledge. If he is as conscientious in the future as he has been in the past, and discovers that nothing lives in literature save what is ennobling, he may surprise us again.

PESSIMISM AS A SYSTEM.

Mr. R. B. Wenzley contributes a solemn and solid paper under the above title, the drift of which may be gathered from the opening and closing sentences, which I quote:—"Curse God, and die." "Pity God—who is a miserable devil—and live to lessen his eternal wretchedness." Startling as they may appear, these conclusions of modern Pessimism are no products of capricious self-dissatisfaction. They do not necessarily bear witness to broken ideals, to adverse fortunes, or to embittered lives. They are rather the results of matured reflection upon the graver problems of metaphysics, ethics, and religion. . . . The cumulative action of morality, having for chief illustration the influence of Jesus, is a standing fact, which neither Pessimism nor Eudæmonism can compass. The real sacrifice of the whole man to what heart and head recognise as the good character can neither be surmounted by Pessimism nor grounded on Hedonism. For, rather, personal devotion to the perfecting of a society which includes self transcends alike the painful half-truth of Pessimism and the contemptible untruth of Hedonism. For the destruction of sin is to be accomplished neither by the cessation of pain nor by the positive satisfaction of sense.

IN PRAISE OF THE ANABAPTISTS.

Mr. Richard Heath thinks that the Anabaptists have not had justice done to them, as he thinks that they were the spiritual progenitors of much that is best in English life. He says:—

Anabaptism represented in the sixteenth century the stream of popular religious thought, feeling, and aspiration, which has never ceased to flow through the Christian centuries.

They were in the sixteenth century the representatives of thought and action free, but profoundly religious. In their world there would be no laws but Christ's laws, no prisons, no scaffolds, no armies nor policemen, no judges nor hang-

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ment, no kind of punishment except excommunication, which in some cases, and under very extraordinary circumstances, might have to be from this world altogether.

The Quakers themselves, he thinks, were the direct spiritual descendants of the Anabaptists. The Baptists are unworthy heirs of their great spiritual forefathers.

In losing the great ideas of immediate inspiration of the inner light, and of the struggle for Social Justice in the establishment—now and in this present world—of the Kingdom of Heaven, the Baptists have become almost innocuous in the eyes of the rulers of this world.

Mr. Richard Heath concludes, however, by declaring that Anabaptism will rise again.

OTHER ARTICLES.

Mr. C. H. Herford contributes a metrical translation of a chapter from Ibsen's "Brand." Mr. Romanes sums up the case for and against Mr. Chaplin's recent muzzling order. Mr. Romanes is evidently in favour of muzzling and not in favour of the partial removal of the restriction which when universally enforced succeeded in stamping hydrophobia out of Sweden.

THE FORTNIGHTLY REVIEW.

The *Fortnightly Review* is somewhat too strenuous, although it contains the continuation of George Meredith's *Serial*, and Thomas Hardy's short story "For Conscience Sake."

THE OUTLOOK IN FRANCE.

Mr. Hurlbert continues his sketch of the degradation of French administration under the Republic. According to him, the French Magistracy has been transformed from a body of impartial and independent ministers of the law into a body of dependent and complacent servants of the Government. In France, under the third Republic, the Republic litigant is always presumably in the right, and anti-Republic litigant always presumably in the wrong. Mr. Hurlbert concludes his paper by promising another instalment in which he will consider what the unchecked rule of the Parliamentary majority means in its relations to the public Treasury and to the finance of the State.

THE FUTURE OF THE SOUDAN.

Mr. Stutfield, who has had personal experience of the horrors that have been suffered around Suakin, where dead bodies were eaten for food, and children were killed to feed their kinsfolk, describes the position of affairs in the Eastern Soudan. He says that the Arab traders report that the roads south of Berber are strewn with human bones and skulls, and the people were dying like flies. Khartoum is full of widows and orphans, and Mahdism is so nearly extinct that a force of thousand men could make a promenade around the country. It may be so, but we know what such promenades have resulted in hitherto too well to venture upon another experiment of that kind. Mr. Stutfield thinks that the Government must gradually extend its hold upon the country inland from Suakin, make a railway up to Berber, and gradually re-establish the dominion of civilisation in the Upper Nile.

THE FATE OF THE PAPUANS.

Mr. Hume Nisbet has an article in the *Fortnightly*, which is rather grim reading. He describes the condition of things in New Guinea, and asserts that the Germans in the northern part of that island are killing out the natives with scientific precision and absolute indifference to the rights of the aborigines. The Germans maintain that England made over to them the whole of the territory, and that the native rights do not count. Mr. Nisbet considers that the whole of the Papuans in the German part of the

island will soon be killed off either by massacre or by being driven over the mountains into our part. Of course we have no right whatever to make over to the Germans any of the possessions of the natives. All that we did was to allow the Germans to exercise sovereignty over the island, which we ought to have taken under our protection long ago. On our own side of the island massacre is not systematised, nor have we essayed to clear the ground, but we are still far from fulfilling the responsibilities of our position. Mr. Nisbet mentions the example of an honest tradesman, Mr. Keswick, who lives at Teste Island. He treats the natives of the island fairly and honestly, paying for what he uses, and employing them for fair wages. The aborigines were considered to be the most dangerous and treacherous along the coast, but he is obeyed with affection by the natives who regard him as a father. Mr. Nisbet would like to universalise Mr. Keswick's treatment, but in that case we should have to send out a sufficiently strong force to administer justice, and to protect our boundary lines from the German invaders, who are almost certain to crowd in from the north as soon as they have cleared their own part of the island. The difficulty about this is, of course, the question of finances. Where is the money to come from? This Mr. Nisbet does not answer.

ATROCITIES IN MACEDONIA.

Mr. A. Hulme Beaman writes an article on the Macedonian Question, which ought to make Lord Salisbury feel very guilty. That Macedonia is at present a *vilayet* under the Turkish Administration is due to the great crime of 1878, in which Lord Salisbury took part together with Lord Beaconsfield. He has thrust Macedonia back under the direct rule of the Turks, and what the result has been can be read in Mr. Hulme Beaman's paper. Tortures, outrage, and revolting misgovernment are habitual, being, indeed, a necessary part of the systematised terrorism which constitutes the Turkish method of dealing with a Christian province. It would be well if the Duke of Argyll were to ask Lord Salisbury in the House of Lords whether the Government will take the initiative in proposing a European commission to examine into and report upon the condition of Macedonia. Nothing has been done to fulfil the Treaty of Berlin, which provided for some kind of autonomous administration, but as the enforcement of this stipulation was the duty of all the Powers, nothing has been done, and nothing will be done.

THE DESTRUCTION OF THE NEW FOREST.

Mr. Auberon Herbert describes at great length what he calls the slow destruction of the New Forest. He proposes to substitute for Mr. Lascelles a simple, thoroughly reliable forester, honestly intent upon his work. This official should not regard his own amusement in the first place, and so use the forest as a convenience, to the neglect of its real interests. These interests are strict economy in management, preservation of the old woods in their old integrity and their old character, careful attention to plantation, careful supervision of the work that goes on, and thorough knowledge of all that is done by the subordinate officials. Mr. Herbert would also save from £2,000 to £2,500 a year by common sense reform, and he would further create round the edges of the forest 200 or 300 small freeholds or leaseholds. Mr. Herbert wants to hand over the responsibilities connected with the secretaryship of the Old Woods Protection Society to some younger, less occupied, and more active person than himself, and he appeals for some such person to communicate with him. No such person will be found, and a good thing too. Mr. Auberon Herbert is the Bishop of the New Forest, and his office shall no other take.

THE NATIONAL REVIEW.

ONE speciality of the *National Review* is the admirable articles which it from time to time publishes descriptive of the country; a paper by "Rusticus," Mr John Watson, for instance, in the current number, on "Some Workers in Woodcraft," gives a picture of a gamekeeper at work, which is worthy to rank with the best work of Richard Jefferies. There is also another paper on "Salmon Leistering," which is not so good, but still a welcome break upon the political and social articles. The *National* for March is a good number, and has several papers with ideas and facts that are worth noting.

CAN ENGLAND KEEP HER TRADE?

The first place is given to a curious prophetic discourse by Mr. John A. Hobson, who is quite sure that England cannot keep her trade unless she adopts a system of protection which will discourage the alienation of capital. Unless some check is placed upon foreign investments, another century, he thinks, will see England the retreat for the old age of a small aristocracy of millionaires, so that we may look forward to a revived feudalism in which the industrial baron will rule with that absolute sway which wealth must exercise over poverty, the more sentimental or less adventurous menials who shall cling to their own country in preference to following into India, China, or Heaven knows where, the march of emancipated capital.

THE ABDICATION OF MRS. GRUNDY.

Mr. Traill contrasts the attempts which have been made to punish sexual immorality in high places with the increased laxity of manners on the stage and elsewhere. It is a slight article, in which there is not much calling for note beyond his description of the Rev. Hugh Price Hughes as the "Rev. Boanerges Bangbarrel, that bright and shining light of the hot gossellers." I figure as Mr. Snippet of "Paste and Scissors." But Mr. Traill, like many other persons, manages to make his article all the smarter because he does not take the trouble to ascertain what is written and spoken by those whom he caricatures.

THE BEHRING SEA QUESTION.

Mr. J. Bell contributes a solid and useful paper summarising the recent history of this international controversy, and briefly stating England's answer to the United States case. His article concludes with a note of warning as to the necessity for immediate action: unless a close time is established rapidly Behring Sea will be overrun with hunters, not only from Canada, but also from Australia, Japan, Germany, and other nations attracted by the free course and rich harvest ready to their hands without restriction.

AMERICAN LITERATURE.

Mr. William Sharp, a novelist, reviews Stedman's "Library of American Literature," and thus summarises the result of his studies:—

It is in history that, as yet, the American genius preponderates. Fiction and romance come next. The poetry, as a whole, is less notable. That part of the intellectual life of the nation which "makes for poetry" seems to sway, like hesitant and bewildered birds in migratory flight—now this way, and now that—towards the reserve and exquisite art of Poe on the one hand, and the untrammelled methods and rude energy of Walt Whitman on the other. The way is becoming clearer, song is being purged and purified, new impulses are moving.

HINDOO MARRIAGE CUSTOMS.

Mr. Vijaya-Raghavan states the case in favour of energetic action against the brutal outrages to which female children are exposed in India in an article which he himself summarises as follows:—

(1) Child-marriage is especially prevalent among Brahmans; (2) It produces numerous evils; (3) It can be removed only by legislation, moderate and cautious; (4) Early consummation is greatly prevalent among Brahmans; (5) It is disastrous to the community, even much more than child-marriage; (6) Legislation alone can put a stop to it, and, consequently, the age of consent should be raised to fourteen; (7) Though the masses oppose social legislation, joined by some educated men, yet there is a consensus of opinion among the European press, the medical fraternity, and several famous Hindus, for social legislation; (8) There is no danger of popular insurrection; (9) The Court must pass a law striking at the root of the evil at once.

OTHER ARTICLES.

There is a pathetic little Scotch story by W. Hodgson, entitled, "The Fair Ophelia of a Highland Glen;" a short, insignificant review of the correspondence of Mr. Peter Rylands; and an elaborate paper on the "Ruba'iyat of Abu Sa'id." In the correspondence, Mr. George W. Ruxton, writing upon Mr. Parnell's fall, shows the usual determination of a controversialist not to master his facts. Mr. Ruxton is kind enough to refer repeatedly to the part I have taken in the matter, and then, after describing what I am supposed to have done, says:—

The proper grounds for discarding Mr. Parnell should have been, not so much his adultery as his insincerity, his untrustworthiness, his falseness, his treachery, his duplicity, and the impossibility of placing confidence in his word.

If Mr. Ruxton had taken the trouble to read the very few pages that I have ever written upon this question, he will see that it is precisely upon this ground that, to use his own elegant phrase, I "egged on the Nonconformists to rush yelling on Mr. Parnell." Dr. James Mason also takes up his parable against me—in his case it is about Count Mattei—but as here also I am doing exactly what he says I ought to do, I do not see much cause for his indignation. Mr. W. J. Hodges takes up a suggestion made in the *Patronaster*, and strongly argues for the meeting of the Imperial Parliament at Dublin at the beginning of each session, one year in Ireland and the next in Scotland, while the Parliament could come back to Westminster after Easter. Parliament, in old time, met variously at Oxford, Winchester, Shrewsbury, and York, as well as at Westminster, but it is now 210 years since it met anywhere else but in the capital.

THE WESTMINSTER REVIEW.

THE *Westminster* is as usual as solid as a stone wall and almost as difficult to get through. Mr. F. C. Conybeare criticises Mr. Gore's essay in "Lux Mundi," and some other papers, under the title of "Recent Oxford Theology," from the point of view of one who no longer believes in miracles. There is a somewhat doctrinaire paper on the "Impolicy of Strikes." Mr. E. M. Stephens discusses how far realism on the stage is permissible, his thesis being that realism is only good so far as it administers to the illusion. Dr. Strachan, writing on "Consanguineous Marriages," maintains that marriages between near kin are in any case dangerous, and are becoming more dangerous every year; no one can say how soon such unions may wake up some hidden latent disease. Mr. H. De B. Gibbons writes upon the economic side of history, and an anonymous writer makes a groan over the sacrifices which are made to the Fetish of Charity.

THE NEW REVIEW.

THE position of honour in the *New Review* is devoted to a song by Lord Tennyson. As the editor requests that no quotations may be made from Lord Tennyson's poem, it is impossible for me to give any extracts; so, in default of quotation, I must say that the song consists of sixty-three words, and there are twelve "sleeps" in the sixty-three words, and of the twelve lines three are simply repetitions of the imperative of the verb "to sleep." The *New Review*, as a whole, is very good and well abreast with the subjects of the day. Sir Thomas Farrer's paper on "The Water Supply of London" would have been better appreciated if it had not had too tall a title. It is published as the first of a series of articles on "A Model City," whereas, in reality, it is very much like a County Council report on the conditions under which the London water companies should be bought up by the County Council. Sir Thomas Farrer thus summarises his conclusions:—

The conclusion to which we are thus led is that the first step to be taken by water reformers is, not to negotiate with the companies upon any such terms as were suggested in 1880, but to press for an investigation into the sufficiency of the present sources of supply, and if these sources prove to be insufficient, to introduce a competing scheme on behalf of the municipality.

Mr. Percy Anderson, in an article on the "Designing of Costumes for the Stage," says that in "Ivanhoe" the artists have beaten reality out of time.

The general effect of the stage picture in "Ivanhoe" is more brilliant, more elaborate, and, with the entire series of accessories of the *mise en scène*, more satisfactory and effectively picturesque than any complete thing in the century itself which it represents. The impression is more real even than the reality ever was; finer than the actual could have been; completer—infinately completer—than any corresponding scene in the past that is there portrayed.

Mr. Lyulph Stanley explains as follows his idea of the general principles on which free education should be granted:—

Schools receiving this additional grant from the State should accept public representative management to such an extent that the power of appointing and removing the teachers should belong to the representatives of the community. Schools accepting the Government grant must be free throughout, and no charge should be permitted for books, school material, etc. All public elementary schools must be free unless the Education Department expressly sanction a fee to be approved by them, where there is an ample supply of free school accommodation for all who demand it. The Parliamentary grant in lieu of fees should not exceed the average fee collected throughout the country. The Department should require an increased standard of efficiency in premises, staff, and curriculum above the minimum now accepted as sufficient.

Edmund von Lippman, of Halle, explains that Shakespeare was not such a fool as he looked when he made the mariners in the "Winter's Tale" be shipwrecked on the coast of Bohemia, because three hundred years ago the coast of Apulia was popularly known as Bohemia, as it was the "Land of Bohemund" of Tarentum, who was one of the most famous of the crusaders. By a very easy transition this might get to be known as Bohem's Land, and thus "Bohemia." Mr. George Howell, writing on "Mistaken Labour Legislation," pleads against the employing of State authority for any other purpose beyond that of putting down abuses. Wrongs only are matters for State interference.

Legislation may do something, much, in fact, towards putting down abuses in the industrial system, such as truck, sweating, and the like; and also in improving the conditions

of labour as regards safety, sanitation, and in other ways; but self-help and self-reliance are the only true means whereby the masses can be lifted up to a higher standard of living and a nobler life.

George von Bunsen, in "Continental Comments," sends a translation from Talleyrand's memoirs of the conversation which took place between Goethe and Napoleon at Weimar. Talleyrand was present, and reported the conversation, submitting his manuscript to Goethe for correction. Signor Bonghi, in his Roman letter, says that the Pope has just made his appearance in the character of "Neander Heracleus," and is a member of Arcadia, a literary society which he joined in 1832. He has just written a Latin elegy to celebrate the second centenary of the society:—

It is worth noting that the Pope has the opportunity, and avails himself of it, to praise with much fervour some of the great masters of Italian literature who were not remarkable for saintliness.

PATERNOSTER REVIEW.

THE most striking paper in the *Paternoster* is a translation from the Russian describing the sensations of a wounded Russian soldier in the Russo-Turkish War left to die, as he thought, close to the corpse of a Turk whom he had killed. Madame Belloc's paper of reminiscences of Mary Howitt is noticed elsewhere. The rest of the papers are somewhat heavy, although most of them are exceedingly short. The first paper, by Wilfrid Ward, is little more than a quotation from Dean Church's writings, illustrative of the new method of theological controversy—he calls it "A New Phase in Religious Controversy." One of the most solid of the longer papers is J. E. C. Bodley's account of "French Criminal Procedure." Mr. Brett is prompted, by the production of "Ivanhoe," to suggest that the loves of Abelard and Heloise form a fit subject for operatic treatment. M. Paul de Rémusat writes a philosophical biography in a dramatic form which will probably afford an English composer all the requisites for a musical drama. Mr. H. S. Salt discourses upon Thoreau's "Gospel of Simplicity." Mr. William Henry asks, "Who is M. Lanin?" and ridicules his comic history of Russia, but, unfortunately, he does not answer his own question beyond the suggestion that he has a strong smack of Warsaw with a little Nihilism and a considerable admixture of the Jewish element. Dr. McWeeney writes on "Koch and Tuberculosis," holding that it is impossible to return a final verdict upon Koch's discovery, but pointing out that although the results have at present fallen short of what was expected, they suggest the possibility that scientific medicine will in the near future secure immunity against all forms of infectious disease. Mr. Colmer has a somewhat disappointing paper upon the "Colonies and Commercial Treaties" which does not come nearer than the observation that there is every probability that the colonies will soon make commercial treaties with each other for their mutual benefit. It will be possible to extend some understanding of the kind to Great Britain, although for the moment such expansion is barred by these ridiculous treaties with Belgium and Germany, which fortunately, however, are not immortal. An anonymous writer publishes an apology for the gambler, maintaining that baccarat is as much a game of skill as whist. He suggests that the stakes ought always to be strictly limited, and that neither banker or player ought to be allowed to play "on honour." Mr. J. Theodore Bent describes the progress of railway enterprise in Asia Minor and mercifully illustrates his paper with a map. Oswald Howarth discourses on California under the title of "The Land of the Afternoon."

ARENA.

THE *Arena* for February continues to maintain that strenuous note which is the distinguishing feature of this magazine. The editor is immensely in earnest in his struggle against the social evils of our time.

"IN DARKEST AMERICA."

Hemptions incidentally that last year there were twenty-eight thousand families forcibly evicted in New York, owing to their inability to pay their rents. This record of evictions throws that of Ireland into the shade. He maintains that the prime factors in producing crime, misery, and degradation which mark the lives of untold millions are summed up in that trinity of evils—poverty, rum, and masculine immorality. He gives more practical expression to this in a very remarkable article entitled "The Froth and the Dregs." He says that the two books that have had the greatest sale this winter in America were General Booth's "In Darkest England," and Mr. Ward McAllister's "Society as I have found it." Mr. McAllister's book is a description of the world of indolent frivolity and extravagant luxury in New York. Of General Booth's book Mr. Flower says:—

In his "Darkest England" we have a vivid picture of society as General Booth has found it. Here a colossal figure looms up in a world of darkness; a voice comes from the brink of the abyss, speaks in tones that ring around the globe, a clarion voice pleading in humanity's name for the submerged millions. On the verge of the social pit the eye of the looker-on dilates with horror; the voice is hushed, the heart sickens. As one descends it grows darker. Here society exists in straits.

THE NEWS FROM MARS.

Camille Flammarion, the eminent French astronomer, describes the new discoveries on the planet Mars in an interesting paper, which contains several maps of Mars which bears a curious resemblance to the configuration of our own world. In June Mars was only forty-four millions of miles distant; in October it was one hundred millions of miles away from the earth. When it is magnified six hundred and thirty times by a telescope it seems ten times larger than the full moon. The changes which are continually going on on its surface seem to indicate that the water exists there in an intermediate state between mist and fluid, what he calls a viscous condition. Judging from his explanation, this seems to be like highly condensed London fog. If so the charitable man must sincerely hope that no beings are condemned to exist in that old little planet, whose mountains have been destroyed, and whose surface is covered partly with snow and partly with viscous water, which shifts and changes from month to month.

A NEW MICROBE KILLER.

Professor Buchanan, in an article entitled "Consumption Cures and Microbicides," maintains that Dr. Stilling's discovery of Pyoktanin is the most perfect and harmless germicide ever revealed. Stilling's discovery, he asserts, is beyond all comparison with Koch's. It is a beautiful purple liquid, one part to two thousand of which prevents the putrefaction of meat, while as a means for controlling inflammation, Dr. Stilling's discovery beats the record. He says it produces better and speedier results in all diseases of the eyes than anything ever yet known. It is destined, he predicts, to rank as the great germicidal antidote of the future, and comes nearer to the impossible panacea than any recent addition to the *Materia Medica*.

THE CONSPIRACY OF SILENCE.

Helen London, in an article entitled "Morals and Fig-leaves," delivers herself of a vigorous protest against

prudery. By a policy of secrecy and reserve parents inculcate a vicious knowledge of shame and evil in their children which did not exist before.

No greater mistake has the world ever made than its conventional accepting of innocence for virtue. Ignorance may be purity, it can never be virtue. No soul in, as we say, "virgin purity" can ever have the worth of matronly virtue. Nothing is so easy to sully as innocence nor so difficult as virtue. In this realm, ignorance is not bliss: it is the path to a very tormenting hell. We fail always when we try to raise our children in innocence. We would be fortunate if we did nothing worse than fail.

THE REFORMED FEMALE DRESS.

That the reform enthusiasm of the *Arena* knows no limits is strikingly illustrated by the fact that the editor does not shrink from publishing an appeal by Frances E. Russell in favour of an insurrection against the fashion which dictates the shape of a woman. That she is a wild but mild enthusiast may be imagined from the following passages:—

Let us choose a committee of our most capable and honoured sisters, and instruct them to give us a costume suitable for walking and for working. If their recommendations shall be for great changes in the outward garments, they may appoint a day when all who are willing to help forward the good work for humanity will simultaneously make the change. Should much opposition to their plans appear, they might well recommend that all men, as well as all women, opposed to free lungs and free limbs for women, should, on that day, go about in corsets and in skirts reaching to the floor, or with trains and bustles. A great burden may be lifted, a great shame abolished, and a new lease of life and liberty assured to unborn generations. When old world visitors come to our great celebration, a few years hence, let us show them our better way of clothing women. Let this physical freedom, and with it an incalculable advance in spiritual freedom, be the legacy which the women of this decade shall leave to the twentieth century.

SCRIBNER.

I HAVE referred elsewhere to the interesting and admirable paper by Sir Edwin Arnold on the Women of Japan, but there are other papers of equal value. Mr. Jephson's account of his march with the starving column in the Stanley expedition is much better written than anything that Stanley has penned, and is full of vivid glimpses of the hardships endured in Darkest Africa. His account of the fidelity of the Zanzibaris is very touching. They were never indifferent to a jest, and always answered it with a wan smile, even when they were literally dropping to die by the way of hunger. Mr. Jephson says it was often pitiful to see a man who was scarcely more than skin and bone, and who was half mad with hunger himself, bringing us a little store of toadstools and laying it before us saying, "Master, take your share; God is good." Toadstools formed a very large part of the commissariat of the column. Mr. Jephson mentions that when he was too hungry and tired to sleep, he sat up half the night reading his little pocket Shakespeare by the light of the fire. It only contained two plays, "Antony and Cleopatra" and the "Merchant of Venice." These will always be my favourites, having read them over so many times in the forest. The whole paper is full of interesting and vivid descriptions of African life. There is an excellent paper, copiously illustrated, on "London and American Clubs," by E. S. Nadal. Samuel Parsons, jun., gives an account of his experience in ornamenting ponds with lilies and other plants, and Mr. Mark Brickell Kerr describes the almost unknown glaciers of Mount St. Elias in Alaska. The fiction of the magazine is varied, as usual.

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THE FORUM.

The Forum for February is very solid, somewhat too solid, and without a single article which calls for special attention or lengthy extract.

A DEFICIT INSTEAD OF A SURPLUS.

Senator Carlisle declares that the net result of the present Republican administration will be that when the next presidential campaign opens they will have converted the magnificent surplus which they had when they entered office into a deficit of nearly seven million dollars. They have increased expenditure at a rate without parallel in history. In a hundred years the United States has increased its population sixteen times, but its expenditure one hundred and thirty times. The ordinary expenditure of 1891 is at least 12 per cent. greater than in 1890, although the population is only 2½ per cent. larger.

Including pensions, but excluding the payment on the interest of the public debt, the expenditure was 1·90 dols. in 1860, in 1880 3·37 dols., and in 1890 4·19 dols. Mr. Carlisle expects that the pension list of the United States will soon reach the colossal figure of forty millions sterling per annum. They are now paying twenty-seven millions a year to the soldiers of a war which closed twenty-five years ago. Hence what was two years ago the richest public treasury in the world will be substantially bankrupt before President Harrison's term of office expires.

THE DE-ENGLISHING OF THE UNITED STATES.

There is a brief, interesting, and suggestive article by Rodney Welch on "The Farmers' Changed Condition," the object of which is to urge the Government to preserve the constantly diminishing class once known and honoured as country gentlemen. The operation of economic laws, he maintains, has created a class of absentee landlords, and is filling up the land with a foreign ignorant peasantry. The following passage may well be taken to heart by those who regard the new world as the natural inheritance of the English-speaking folk.

The result of this is the formation of a distinct peasant class, such as is found in Bavaria and Bohemia. In entire counties in Illinois and Wisconsin the English language is scarcely ever heard outside of the large towns. The church services are conducted in a foreign tongue, and instruction is given in it in the schools. The intellectual condition of the people who occupy farms there is not above that of the lowest class of labourers in our large cities. The townships they inhabit seem like detached portions of central Europe put down near the centre of the new world. Nominally these men may be citizens, for town politicians have had them passed through the naturalisation mill; but they know little and care less about the institutions of the country.

JAPAN AND ITS PARLIAMENT.

The Rev. Dr. W. E. Griffis describes the recent political progress of Japan in a brief but fact-crammed article which it is very difficult to condense. More than 90 per cent. went to the poll at the first general election ever held in Japan. The electors consist of all adult males who pay 15 dols. or more in national taxes. Of these there are 574,000, or 1 in 70 of the population. Of the 300 representatives elected, 11 were pronounced Christians, while 20 or 30 were friendly to Christianity. Parties in Japan are still in a state of flux. Dr. Griffis says:—

At the elections in July, 1890, eight distinct parties were named and discriminated. There are now only Independents, Conservatives, Radicals, and Progressives. On August 25th four sections of the Radical party met and consolidated, becoming the Constitutional Liberal Party. Their platform is: 1, maintenance of the honour of the Crown and

promotion of popular rights; 2, in domestic government the removal of the policy of interference, and in foreign relations the conclusion of treaties of full equality; 3, the inauguration of really representative government and of a cabinet controlled by the dominant party. All parties, except the Conservative, seem committed to the idea of enlarging the electorate and to that of increasing popular rights. Beyond this point, while representative institutions are still in the experimental stage, it would be idle to attempt further to interpret the elections.

IN PRAISE OF THE INDIAN POLICE.

Hiram Price, in an article on the "Government of the Indians," gives a very interesting account of the loyalty of the Red Indians when enlisted, paid and officered by Americans:—

The records of few constabulary organisations, in any part of the country, present a more favourable showing for faithfulness and impartial performance of duty than those of the Indian police. A large majority of the cases upon which the police are called to act are offences committed by their own race; they are hedged in by regulations which so abridge the freedom to which they have been accustomed as to gall and chafe them continually; and many of the rules to which they are subject forbid practices and customs which are to them a religion, and neglect of which, they believe, will result in disaster and death. Under these circumstances, the faithfulness and impartiality with which they have performed their duties entitle them to the highest commendation. It matters not who the offender is—he may be chief or young warrior, Indian or white man, friend or foe—when the Indian police are ordered to make an arrest, there is no flinching from duty. They are compelled to furnish and feed their own horses, and they often ride hard on a trail for days at a time—all for a compensation of about thirty cents a day.

Even the Indians who have been employed as teamsters have been impervious to the insurrectionary suggestions of Sitting Bull and his companions.

AS THE CHINESE SEE US.

President W. A. P. Martin publishes a very disappointing article under the title "As the Chinese See Us." He says he has read and taken notes of a Chinese work in sixteen volumes on "Social Life in Europe":—

This portentous production, entitled "*Sze-Chu-Che*," is from the pen of a gentleman who was attached to four legations in the capacity of interpreter or secretary, and who spent ten or fifteen years in the western world. In tone it is as far as possible from the *nil admirari* of most Asiatics; but the author does not abstain from friendly criticisms. The following are a few of his headings, which serve to show the scope of the work and the opportunities which he enjoyed for the study of his subject: "Reception at Court; Rules for Drawing Rooms and Levées." "Tea Parties; Four of an evening; My Fur Robes Changed Eight Times." "Visit to the Patent Office; the System and its Advantages." "Hospitals Aided by Balls, Concerts, and Fairs." "Banks and Banking." "The Uses of Science." "Woman in Society; Extravagance of Female Dress." "Character of the English; Want of Filial Piety." "St. Valentine's Day; Love-making." "Stanley at the Royal Geographical Society." "List of Usages the Opposite of Ours; Strange but not Irrational."

Unfortunately, Prof. Martin fails to make a single extract worth quoting from this elaborate study of Western civilisation.

THE FOUR MODES OF LIFE.

Major J. W. Powell writes an article on the "Four Modes of Life," which read like a variant upon the Welsh triads:—

As there are four kinds of life, so there are four kinds of evolution, four methods of becoming, four systems of laws;

that is, there are four groups of phenomena and four methods of genesis.

The following sentence may be commended as the kind of printed matter which is supposed to instruct the modern reader in modern science:—

Vitality comes with protoplasm, sentiency with nerve structure, precipieny with ganglionic structure, and volitiency with the compounding of ganglions in the encephalon.

AGAINST DR. BOWDLER AS A BIOGRAPHER.

Mr. W. Lewin utters a vigorous protest against bowdlerised biography. In the long run it is best for the reputations of men, as well as for the world, that they should get their biographies as fully and truly written as possible. The one thing needful is to know the whole. The valet as biographer is an abomination, for the valet's view is one-sided, and therefore false. Mr. Froude, who went on the other tack, has the proud distinction of being the most scolded man in the world. The outcry against his treatment of Mr. Carlyle is that biographers have been distinctly less candid than formerly; and we have a series of victims of bowdlerised biographies who are all monstrosities.

THE NEXT STEP IN EDUCATION.

President C. K. Adams continues his plea for the resolution of the American educational chaos into something like order. There is a lamentable absence of good secondary schools. His idea is to make such changes as would give all the work before the end of the sophomore year to the colleges, and all the work after the sophomore year to the universities. He would begin by sweeping away all the barriers to removal that prevent students from going from the college to the university.

If the barriers to removal should be entirely swept away, a current from the colleges to the universities would be established, and thereafter there would be a constant and uninterrupted flow. As soon as this flow should be established, moreover, the universities would find their time and energies occupied with the upper classes, and would soon be in condition to commit the lower classes to the colleges, where they now belong. The colleges, in turn, could then, without embarrassment or mortification, close their upper classes, and at the same time receive students a year earlier, or, if they should think best, even two years earlier, than is done at the present time. When these results shall be reached, we shall find that we have established not only a number of real universities, but also, for the first time in America, a grade of secondary schools that are comparable with Eton and Rugby in England, with the *lycées* in France, and with the gymnasias and "real schools" in Germany.

OTHER ARTICLES.

Dr. Henry Maudsley has an article on the "Physical Basis of Mind," at the close of which he refers to hypnotism. The condition, he declares, is artificial insanity, the operator doing for the subject what disease does when it produces a dominating delusion, congruent hallucinations, and comfortable conduct.—We are all pretty tired of the discussion rising out of the Stanley Expedition, but it may be worth while noticing that Mr. Godkin writes to say that it is his opinion that the Emin Expedition was distinctly piratical. He concludes by asserting that:—

Neither philanthropists nor explorers ought to be allowed to engage in military ventures, no matter how laudable the object, without far greater care than marked the inception of the Emin expedition, particularly when such ventures are likely to be attended with loss of life, damage to property, and the presentation of civilisation and Christianity to barbarians in an odious or fearful light.

Professor Gildersleeve, editor of the *American Journal of Philology*, and one of the first American Greek scholars,

contributes a paper on "Formative Influences," which is chiefly interesting for the picture which it gives of his Calvinistic father, whose favourite verse was, "Blessed be the Lord my strength, He teaches my hands to war and my fingers to fight." Professor Gildersleeve, like many other American scholars, fought in the Civil War, and he laments that in the campaign of 1864 he lost his pocket Homer, his pistol, his horse, and came near losing his own life by a wound which kept him five months on his back.

THE NORTH AMERICAN REVIEW.

THE *North American Review* for February is a capital number, as brilliant as the *Forum* is the reverse. It begins with the first instalment of a series of papers entitled, "Gettysburg Thirty Years After," by the surviving Corps Commanders who led in the battle of Gettysburg, and who revisited the field last autumn with the Comte de Paris. Besides the Comte de Paris's introductory paper, there are three others—by Generals Doubleday, Howard, and Slocum—all full of interesting descriptions of the battle which decided the destiny of the American Union. A curious parallel is drawn between Waterloo and Gettysburg, as follows:—

WATERLOO.

English.			French.		
Men.	Guns.	Loss.	Men.	Guns.	Loss.
72,000	186	23,185	80,000	252	26,300

GETTYSBURG.

Federals.			Confederates.		
Men.	Guns.	Loss.	Men.	Guns.	Loss.
82,000	300	23,003	70,000	250	27,525

Gettysburg is declared by the Comte de Paris to be a much more magnificently adorned battlefield than any in Europe. It is one of the art centres of America; all over the wide field are marble soldiers, who are represented as kneeling, loading, and firing, and the effect is striking and picturesque.

THE HEROINE OF GETTYSBURG.

The following story of a brave American girl is worth the telling. She was Josephine Rodgers, who occupied a small one-storeyed house in the centre of the battlefield:—

On the morning of July 2 General Carr stopped at the house and found the daughter, a girl about eighteen years of age, alone, busily engaged in baking bread. He informed her that a great battle was inevitable, and advised her to seek a place of safety at once. She said she had a batch of bread baking in the oven, and she would remain until it was baked, and then leave. When her bread was baked, it was given to our soldiers, and was devoured so eagerly that she concluded to remain and bake another batch. And so she continued to the end of the battle, baking and giving her bread to all who came. The great artillery duel which shook the earth for miles around did not drive her from her oven. Pickett's men who charged past her house found her quietly baking her bread and distributing it to the hungry. When the battle was over, her house was found to be riddled with shot and shell, and seventeen dead bodies were taken from the house and cellar; the bodies of wounded men who had crawled to the little dwelling for shelter.

DEATH TO OBSTRUCTION!

Mr. Speaker Reed, under the title of "A Deliberative Body," compresses into a few terse and well-written pages a vigorous argument in favour of putting down obstruction at any cost. He says, with perfect truth, that it is no use having elections if the elected body when it gets together is choked into impotence by excessive talk. If the minority is to prevent the majority from

governing by mere loquacity, it is equivalent to asserting that the minority must rule, and, if so, how small can you make that minority? That way despotism lies, not democracy. Mr. Reed makes a curious calculation of the increase of talk that goes on in Congress. Taking the Congressional reports, the Congress which sat in the year 1861-2 spoke four million words, but that which sat in 1889-90 spoke thirteen millions, yet in the last year Mr. Speaker Reed was said to have gagged debate. He asks, with some force, whether a Congress which has an output of thirteen million words can reasonably be regarded as having been deprived of the opportunities of free and full debate. He is quite uncompromising; if obstruction increases repressive measures must increase also.

WHY MORE GIRLS DO NOT MARRY.

Mrs. Kate Gannett Wells has a rather inconclusive paper in answer to this question. The upshot of it all is that women are becoming more exacting. In old times when women were less economically independent they had to take any kind of man, and be glad to get him. Nowadays, when they can support themselves, they find a husband is not such an indispensable nuisance as he used to be, and they are making shift to get on without him. Mrs. Wells sums up the whole matter as follows:—

In woman's discovery of her ability to be independent, self-supporting, and self-sufficing, in her wish to work for humanity and not for one man, and in her fear that the appropriating power of a man's love will not be reverence for womanhood, her desire for marriage has lessened. The ideal of marriage is as beautiful to her as ever, but until she is sure that it can be hers she abides in friendships and believes that the time will come when all noble women and men will be married. Meanwhile she waits.

CAN LAWYERS BE HONEST?

Mr. Homer Greene writes an article on this question, the gist of which is that lawyers cannot be honest because their clients will not permit them that luxury. It is impossible to defend a rogue on ideal principles. Clients insist upon attorneys doing everything for them that can be done by every artifice of legal fence. Attorneys would much rather conduct a case openly and honourably, but the clients won't stand it. The client employs the lawyer to win his case, and thus a want of integrity is actually placed at a premium. For all this, he says, there should be a remedy, but he cannot discover any

means of rescuing an honourable calling from its present unfortunate environment.

THE SILVER QUESTION ONCE MORE.

Mr. Jesse Seligman thus formulates the conclusions at which he has arrived in his study of the eternal Silver Question:—

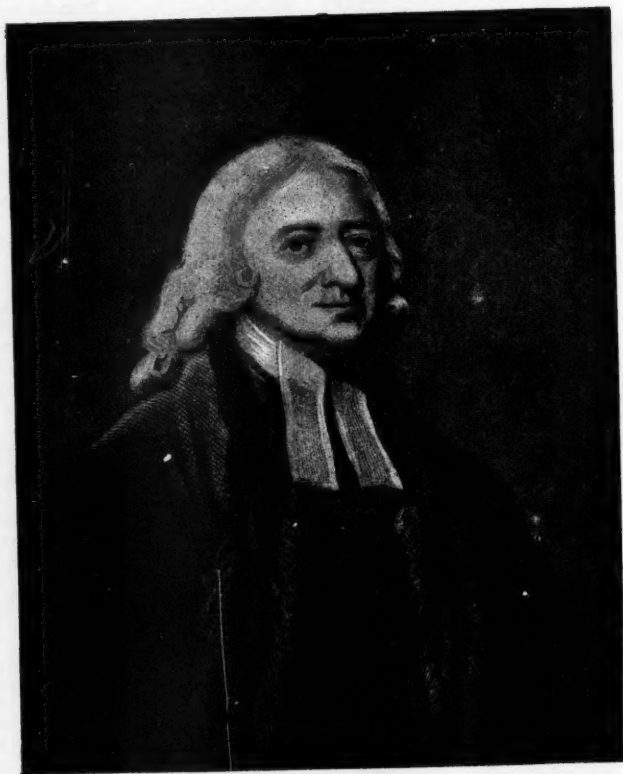
We see that certainty is a necessary element of prosperous industry; that a standard of value in common with other countries contributes to certainty; that free coinage of silver causes a different standard; that therefore free coinage of silver is a measure hurtful to the prosperity of the country; and, above all, that the financial strain incident to the change of standard will be severer than any previously experienced in this country.

CONVICTS AS CHURCH MEMBERS.

A very interesting case is discussed in the last of the "Notes and Comments," which raises the whole question whether any crime is sufficiently great enough to exclude a man from church membership if he has repented. A well-known church in America has decided the question in the affirmative. One of its members for six years had been practising deliberate and habitual fraud. In these six years he had by persistent forgery amassed hundreds of thousands of dollars. When he was discovered he did not bolt, but expressed his sorrow, co-operating to the utmost to prove his guilt. He was convicted and sentenced to seventeen years' penal servitude. When in prison he wrote to his pastor, setting forth that he had repented of his sins and believed that he had received Divine forgiveness. This letter was read to the meeting of the

church, and it voted that he should be retained on its rolls of membership, believing that if he ever needed the church's help and sympathy it was in the situation in which he then found himself. Mr. Palmer delivers a vehement denunciation of this new departure in Christian morality, declaring that it is the first time that a convict in striped clothes undergoing a long sentence for felony has been allowed to remain as a member of a Christian church.

Mr. J. D. Barry replies to an article on the "Brutal Sex" by defending man against the allegations of brutality brought against him of his treatment of woman. Mr. Barry stoutly defends the doctrine that the sin against morality is much greater in a woman than in a man.



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ST. JOHN OF ENGLAND.

ON THE CENTENARY OF THE DEATH OF JOHN WESLEY, MARCH 2, 1891.

YOU see that disc of paint on the side of every ship?" said Mr. Annand once to me as we were being ferried across the Tyne at Shields. "I never see it without encouragement and inspiration.

For think what it means. One man, plain Samuel Plimsoll, got into his head an idea, and that idea in that one man's head was strong enough to splash a disc of paint on the side of every ship that flies the British flag. It is a constant reminder of what one idea may do when it has got hold of a man."

Plimsoll's load-line is no doubt an encouragement to every thinker and reformer, for it is not often that an idea materialises itself visibly by the aid of the paint-pot on a ship's broadside. But far more encouraging is the evidence which the existence of Methodism affords of the power that resides in one man's one truth, and on that account I substitute for the Book of the Month, of which there has been none particularly calling for notice in February, a brief sketch of the English Saint, the centenary of whose death is being celebrated this month throughout the whole English-speaking world.

My earliest recollections of life and of the affairs of men are all more or less coloured with a Methodist tinge. Six doors from my father's house, at the corner of Chapel Street, Howdon-on-Tyne, stood the old brick Wesleyan Chapel. Nearer the river, visible across the farmyard, was

the Primitive Methodist Chapel, from whence at times, when the windows were open, could be heard the lusty singing of Revivalist melodies. Still further away stood the chapel of the United Free Methodists. Each of these places of worship represented a real living force in the

life of the village. In those early days, before county councils were dreamed of, and when there was neither a parish vestry nor a local board in the district, these little chapels played a great part in the education and in the civilisation of our New Democracy. To the lanky, white-haired confectioner, who made his living by selling sweets and saved his soul by leading a class among the Wesleyans, to the coal-trimmer who held forth at the camp meeting, or to the shipwright who taught in the Sunday School among the Free Methodists, their religious societies were far more important than either parliaments or public boards. Practically for our village in those days the Established Church did not exist, and there were no local institutions worth the name but the chapels, of which there were four, three Methodist and one Independent. All the



THE MOTHER OF THE WESLEYS.

SUSANNAH WESLEY. Born, 1689; died, 1742.

training, therefore, in self-government, all the associated effort for mutual help, all the culture of self-sacrifice for public ends which we had in that village, we received from the chapels and the innumerable societies, social and religious, which sprang

up around them. These chapels were the light of the place. Howdon was far from being an ideal community, but what it would have been without the chapels which humanised and associated and Christianised their members, I shrink from imagining. In this my village was but a faithful type or sample of thousands of other villages where the reality and force of the spiritual impact which John Wesley made upon the life of England can be gauged, from the fact that nearly every other person whom you meet is more or less under the influence, direct or indirect, of the great apostle of the eighteenth century who was laid to rest a hundred years ago this month. To most English-speaking folk St. John of England is therefore the most real and most familiar saint in the calendar of our race. He, more than any other English saint, colours the life, and moulds the views, and modifies the habits of English-speaking folk. John Knox is, no doubt, a doughty saint, whose memory is rightly held in everlasting remembrance by the Scots wherever they wander, on sea or shore. For a stalwart political saint, the Lord Protector of the Commonwealth served the Independents as a good substitute for St. George; but neither Knox nor Cromwell affects the lives of so many men and women who are toiling and working all around us to-day as does John Wesley. There are nigh upon thirty millions of English-speaking men who view the next life more or less through John Wesley's spectacles, and whose round of daily duty is directly affected by the rules and regulations of the great Methodist saint—the Ignatius Loyola of the English Church.

WESLEY AND LOYOLA.

Between the founder of the Society of Jesus and the creator of Wesleyan Methodism there is a parallel much closer than many good Methodists care to admit. Loyola was a Spaniard and a soldier, Wesley an Englishman and a parson, but after allowing for that initial difference there is much resemblance between the man who saved the Papacy in the sixteenth century and the man who saved Protestantism in the eighteenth. Loyola is, no doubt, a much more picturesque and a more heroic figure. The brilliant cavalier whose leg was smashed by a cannon ball at the siege of Pampeluna, set about the task of rallying the forces of Catholic Christendom in a manner more worthy of a countryman of the Cid and of Cervantes than did the trim little man who was reared in Epworth parsonage. But both had the same central idea at heart, both were inflamed with a passion for souls, and both sought to save souls by organising a Religious Order. The English Church in those days, being a distinctly non-spiritual and Erastian institution, drove out the man whose labours might have reared an invulnerable rampart for Anglicanism throughout the world. The Roman Church, being wiser in its day and generation, has garrisoned its outposts with the followers of Loyola. The story is old and trite, but those who care to pursue the subject will find the parallel between Loyola and Wesley and General Booth much closer than fervent Protestants generally recognise.

In one respect, and that one of the most important, the two great founders of the rival Orders resembled each other. Both must have possessed an iron constitution, and a capacity for bearing pain and fatigue almost beyond belief. When Loyola had his leg smashed the leg was badly set, and the limb had to be broken again in order that it might be reset. When it was reset a piece of bone protruded. Loyola had it sawn off. He then had his leg stretched by an iron boot, bearing the torture with the stoicism of a Red Indian. After this operation he lived

for months as a beggar in the streets of Manresa, sleeping on the bare ground, subsisting on roots and bread and butter, and scourging himself six times a day. On one occasion he lay unconscious for eight days, and escaped death almost by a miracle. He then begged his bread through Italy, sleeping in the open air, and frequently being almost dead from hunger. All this was before he began the constitution of his Society. Yet he lived to be sixty-five. Wesley lived much longer, and although he never subjected his constitution to the savage barbarities practised by Loyola, he put himself through a regimen severe enough to have killed a dozen ordinary men.

WESLEY'S PHYSICAL ENDURANCE.

The first fact about Wesley unquestionably was his physical endurance. Without that marvellous body, which seemed to be of tempered steel, not even his great genius would have left so deep and broad an impress upon the history of the world. There is among religious men a tendency to despise the body. Ignatius Loyola expressed a strong wish that on his death his corpse might be thrown into a flaying place, in order that it might be torn and pecked to pieces by birds of prey and wild animals, as it was no longer anything but a lump of clay and a mere heap of refuse. This was characteristic of the ingratitude of the spiritual man. Wesley did not carry contempt for his physical frame to such an extent; and assuredly, if ever any man had reason to be obliged to his body, it was John Wesley.

He came of a vigorous and prolific stock. He was one of a family of nineteen children, and his grandmother had survived twenty-five confinements! Wesley inherited their toughness and tenacity of life. When he entered his eightieth year he had no more pain or bodily infirmities than when he was twenty-five. When he was eighty-eight he made a tour through the land. He went on preaching to the last. For seventy years he said he had never lost a night's sleep, or known what it was to be low-spirited for a quarter of an hour. He must have had a marvellous digestion, and a constitution without a flaw, for he was in trouble like other men, and had even more than his ordinary proportion of unhappy love affairs. He married a Xantippe of a wife, he frequently went in peril of his life from mobs, and he had upon his head the eternal welfare of all his flock; yet all these things never cost him a night's sleep, or gave him a fit of the blues. As a human mechanism he must have been near perfection. He was a little fellow—not much bigger than a Newmarket jockey—standing only 5 ft. 6 in. in height, and turning the scales at 8 st. 10 lb. With muscles of whipcord and bones of steel, with lungs of leather and the heart of a lion, Wesley was always in fighting trim, without an ounce of superfluous flesh on his bones.

HIS CAPACITY FOR SLEEP.

When crossing the Atlantic he records in his diary, "We had another storm. Our bed being wet, I laid me down on the floor and slept sound till morning. And I believe I shall not find it needful to go to bed (as it is called) any more." He slept out in the open air all his life without more than once catching a serious cold. He records that the fear of lying in the woods is a mere lion in the way. "I have lain many nights in the open air and received all the dews that fell," and that too in a Southern swamp. As for his capacity for sleeping, that was phenomenal. On one occasion he lay down on a barge off the coast of Georgia. He wrapped himself from head to foot in a large cloak to keep off the sand flies, and fell fast asleep on the quarter deck. "Between one and two I awaked under water, being so fast asleep that I did not find where I was till my mouth was full of it." But

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although he was capable of sleeping soundly enough to defy the trumpet of Israfil, he did not spend much time in bed. His sleep was deep, but not long. He went to bed when he could between nine and ten. He always got up at four, and to this practice he largely attributes the extraordinary preservation of his faculties in extreme old age.

A MARVELLOUS OLD MAN.

When he was eighty he said he imputed his immunity from the weakness of advancing years to the following causes:—“(1) To the power of God fitting me for what He calls me to; (2) to my still travelling four or five thousand miles a year; (3) to my sleeping night or day whenever I want it; (4) to my rising at a set hour; and (5) to my constant preaching, particularly in the morning.” Constant preaching indeed was necessary in order to make up his recorded total of 40,000 sermons. His usual time for beginning to preach was five o'clock a.m. On one occasion he preached till midnight and began again at five. On another he kept at it for fifteen hours at a stretch. It was nothing unusual for him to be three hours in the pulpit at one time. Nor were these sermons mere cottage-meeting addresses. They were—many of them—delivered to immense assemblages in the open air—his voice being distinctly audible at a distance of 144 yards. Repeatedly he roused himself from a sick bed to address great congregations and, strange to say, instead of being exhausted, he seemed actually to derive fresh strength from the effort. He was most abstemious. Occasionally he practised vegetarianism, but he was always a spare eater, and he even abstained from tea. He was a demon of industry. Always in haste, but never in a hurry, he never knew what leisure was from the time he entered college. His work ought to have worn him out by the time he was sixty. He lived to be eighty-eight, and it was not until he was eighty-six that he began to feel the approach of old age. He was active and agile. He was a good swimmer, and he may be said to have lived in the saddle. Whatever may be thought about his religion, there is no human being who would not envy his physique, really the first and most conspicuous fact about this phenomenon of the eighteenth century.

AN IMPULSE FROM THE CONDEMNED CELL.

The second thing about Wesley which most interests me is the extent to which Methodism owes its existence to the incipient socialism or social aspirations of its founder. The first decided impetus which John Wesley received in the direction of religious activity came to him from the condemned cell. Wesleyans are as ungrateful as the rest of mortals, or they would have rescued from oblivion the name of the poor fellow in Oxford gaol to whose crime it may be said Methodism largely owes its existence. Morgan, a fellow student of Wesley's at Oxford, told his companions of a visit which he had paid to the gaol to see a man who was condemned for killing his wife, and that from the talk he had with

one of the debtors he verily believed it would do much good if any one would be at the pains of speaking to them now and then. This he so frequently repeated that John and Charles Wesley went with him to the Oxford Castle, and the result was that they agreed to go there once or twice a week. Out of that sprang visiting of the poor in the city. Their father wrote, “You do not know of how much good that poor wretch who killed his wife has been the providential occasion.” That murder therefore may be said to be one of the starting points of Methodism. But although I have made the strictest inquiries at the headquarters of Methodism, I can find no one who has any idea who the murderer was or under what circumstances he committed the crime which had such momentous results. Such is the way of the world and even of the Churches; when a founder does not happen to be in the odour of sanctity his services are ignored. Yet in the evolution of English religion that poor wife-killer was more important than half the Bench of Bishops.

WESLEY AS SOCIAL REFORMER.

The Methodist movement at its inception, like that of the Salvation Army in its latest state of development, was essentially humanitarian. The Wesleys and the rest of Holy Club persisted in doing what service they could to the prisoners and two or three poor families in town. They were howled at accordingly, and, in making efforts to repel the attacks of the scornful, they proposed to their friends or opponents, as they had opportunity, a set of questions which contain in germ the gist of “In Darkest England.” I only came upon these questions last month, and I was so much impressed by the evidence which they afford of the spiritual lineage of General Booth's scheme that I venture to quote them at some length:—

I. Whether it does not concern all men of all conditions to imitate Him as much as they can, “Who went about doing good”?

Whether all Christians are not concerned in that command, “While we have time, let us do good to all men”?

Whether we shall not be more happy hereafter the more good we do now?

Whether we can be happy at all hereafter, unless we have, according to our power, “fed the hungry, clothed the naked, visited those that are sick, and in prison;” and made all these actions subservient to a higher purpose, even the saving of souls from death?

Whether it be not our bounden duty always to remember that He did more for us than we can do for Him, who assures us, “Inasmuch as ye have it unto one of the least of these my brethren, ye have done it unto me”?

III. Whether, upon the considerations above-mentioned, we may not try to do good to those that are hungry, naked, or sick? In particular, whether, if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?

Whether we may not contribute, what little we are able, toward having their children clothed and taught to read?

Whether we may not take care that they be taught their catechism, and short prayers for morning and evening?



JOHN WESLEY AT OXFORD.
Age about 20.

IV. Lastly, Whether, upon the considerations above mentioned, we may not try to do good to those that are in prison? In particular, Whether we may not release such well-disposed persons as remain in prison for small sums?

Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with?

Whether we may not give to them who appear to want it most a little money, or clothes, or physic?

Here we have the whole principle in a rudimentary form. This was the starting point of Methodism. General Booth has simply worked back in his own fashion to the position which John Wesley occupied when he was a young man of seven-and-twenty.

GENERAL BOOTH'S PREDECESSOR.

Nor was it only in laying down abstract principles that John Wesley showed himself the genuine social progenitor of the Darkest England scheme. He started the poor man's bank, and the poor man's lawyer, and the labour factory at Whitechapel is but a development of the arrangement by which the unemployed Methodists were set to work in the Society room at the Foundry. If the Wesleys had but followed up these beginnings of social enterprise as zealously as they did the work of conversion there would have been no room for General Booth. And here I pause to make a curious letter extract from Mr. Wesley's journal of May, 1739, from which it will appear that in his strong objection to committees and the like General Booth is but following in the footsteps of his spiritual progenitor. Speaking of the room which he built at Bath for the accommodation of his followers, he said :—

I had not at first the least apprehension or design of being personally engaged, either in the expense of this work, or in the direction of it, having appointed eleven feoffees, on whom I supposed these burdens would fall of course. But I quickly found my mistake; first with regard to the expense: for the whole undertaking must have stood still, had not I immediately taken upon myself the payment of all the workmen; so that before I knew where I was, I had contracted a debt of more than a hundred and fifty pounds. I presently received letters from my friends in London, Mr. Whitefield in particular, that neither he nor they would have anything to do with the building, neither contribute anything towards it, unless I would instantly discharge all feoffees, and do everything in my own name. Many reasons they gave for this; but one was enough, viz., "That such feoffees always would have it in their power to control me; and if I preached not as they liked, to turn me out of the room I had built." I accordingly yielded to their advice, and calling all the feoffees together, cancelled (no man opposing) the instrument made before, and took the whole management into my own hands. Money, it is true, I had not, nor any human prospect or probability of procuring it; but I knew "the earth is the Lord's and the fulness thereof," and in His name set out, nothing doubting.

WESLEY'S LABOUR FACTORY.

That, however, is by the way. Here is John Wesley's account of his first experiment in the shape of a labour factory :—

Monday, November 3, 1740.—We distributed, as every one had need, among the numerous poor of our Society, the clothes of several kinds, which many who could spare them had brought for that purpose.

Tuesday, 25.—After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to do which, we took twelve of the poorest, and a teacher, into the Society-room, where they were employed for four months, till spring came on, in carding and spinning of cotton. And the

design answered: they were employed and maintained with very little more than the produce of their own labour.

THE HOUSEHOLD SALVAGE CORPS.

Next year he determined to go a step further in the same direction. We read :—

Thursday, May 7, 1741.—I reminded the United Society that many of our brethren and sisters had not needful food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many sick and ready to perish: that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not alone sufficient for these things, and therefore desired all whose hearts were as my heart—

1. To bring what clothes each could spare, to be distributed among those that wanted most.

2. To give weekly a penny, or what they could afford, for the relief of the poor and sick.

My design, I told them, is to employ, for the present, all the women who are out of business, and desire it, in knitting.

To these we will first give the common price for what work they do; and then add, according as they need.

Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick.

Each of these is to visit all the sick within their district, every other day: and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done farther.

THE FIRST MEDICAL DISPENSARY.

It was John Wesley who established the first medical dispensary for the poor in London. He thus records the beginning of this good work :—

Thursday, December 4.—I mentioned to the Society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till the number of patients still increasing, the expense was greater than we could bear; meantime, through the blessing of God, many, who had been ill for months or years, were restored to perfect health.

THE POOR MAN'S BANK.

The entry which contains the germ of General Booth's poor man's bank is as follows :—

Sunday, January 17, 1748.—I made a public collection towards a lending-stock for the poor. Our rule is, to lend only twenty shillings at once, which is repaid weekly within three months. I began this about a year and a half ago: thirty pounds sixteen shillings were then collected; and out of this, no less than two hundred and fifty-five persons have been relieved in eighteen months. Dr. W., hearing of this design, sent a guinea toward it; as did an eminent deist the next morning.

The Marquis of Queensberry is very much like a nineteenth-century representative of this "eminent deist," although Wesley does not seem to have been urged by his followers to return the guinea.

HOSPITALITY FOR THE HOMELESS.

There were no casual wards in those days, but the early Methodists were given to hospitality after a fashion which now exists nowhere in Christendom outside Russia. How far this was carried in some places may be seen by Wesley's entry after his visit to Tetney :—

I examined the little Society at Tetney. I have not seen such another in England. In the class-paper (which gives an account of the contribution for the poor) I observed one gave eightpence, often tenpence, a week; another thirteen, fifteen, or eighteen pence; another, sometimes one, sometimes two shillings. I asked Micah Elmoor, the leader (an Israelite indeed, who now rests from his labour), "How is this? Are

"the richest Society in all England?" He answered, "I suppose not; but all of us who are single persons have agreed together to give both ourselves and *all we have* to God: and we do it gladly; whereby we are able, from time to time, to entertain all the strangers that come to Tetney; who often have no food to eat, nor any friend to give them a lodging."

THE PRISON MISSION.

As for the Prison-gate Brigade, Wesley was from first to last a great missionary to the prisoner. It was to a prisoner in Newgate that he first offered the free salvation which his followers are now offering to millions throughout the world, and he ever regarded it as a great privilege to minister to the condemned. The following passages might be mistaken for extracts from "In Darkest England":—

Saturday, February 3, 1753.—I visited one in the Marshalsea prison; a nursery of all manner of wickedness. Oh shame to man, that there should be such a place, such a picture of hell upon earth!

On *Friday and Saturday*, I visited as many more as I could. I found some in their cells underground; others in their garrets, half-starved both with cold and hunger, added to weakness and pain. But I found not one of them unemployed who was able to crawl about the room. So wickedly, devilishly false is that common objection, "They are poor, only because they are idle!" If you saw these things with your own eyes, could you lay out money in ornaments or superfluities?

HOW TO EXTRACT THE POISON FROM RICHES.

Wesley's views on social economics were strongly coloured by his religious connections. Regarding love of money as the root of all evil, he strongly condemned all accumulation. A Wesleyan millionaire would have been a monstrosity in his eyes. One of the last sermons which he ever preached was specifically addressed to the inculcation of the doctrine that wealth was a thing to be regarded with dread by the sincere Christian. "The designedly procuring more of this world's goods than will supply the plain necessities of life, not delicacies, not superfluities—the labouring after a larger measure of worldly substance: a larger measure of gold and silver, the laying up any more than these ends require is expressly and absolutely forbidden. Whoever did not abide by this commandment practically denied the faith, was worse than an African infidel, became an abomination in the sight of God, and purchased for himself hell-fire." He groaned in spirit and was troubled over the economical results of a revival of religion. Godliness, having the promise of the life that now is as well as that which is to come, naturally brings riches in its train. Diligence and frugality, the children of true religion, are in turn the parents of wealth. But wealth is of all things the most deadly enemy of true religion. Wesley wrote, "I fear wherever riches have increased, the essence of religion has decreased in the same proportion." But as by the nature of things riches must increase as the fruit of religion, he found himself in a vicious circle. How could he escape? "What way, then, can we take, that our money may not sink us to the nethermost hell?" His only suggestion—a refuge of despair, a counsel of perfection—was the command that the true Methodist should give away his substance. "Hoard nothing," he preached only a few months before his death; "lay up no treasure in earth, but give all you can—that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting poison from riches. I give you this advice before sinking into the dust. I am pained for you that are rich in this world. * * * 'How-

ever, I must provide for my children!' Certainly; but how? By making them rich? Then you will probably make them heathens, as some of you have done already. Secure them enough to live on, not in idleness and luxury, but by honest industry. And if you have not children, upon what scriptural or rational principle can you leave behind you more than will bury you? Oh, leave nothing behind you! Send all you have before you into a better world!"

"GIVE ALL?" NO, NOT 2½d.!

These injunctions read rather oddly nowadays, when we recall the miserable response that the Methodist world has made to the appeal to commemorate the centenary of Wesley's death by a thankoffering amounting to twopence-halfpenny per head for all those who are called by the Methodist name. Such a twopenny-halfpenny would have realised £250,000. The utmost to which the generosity of the Methodist world could rise was less than £11,500. Considering that the Salvation Army, which is but of yesterday, and which has hardly any rich people in its ranks, raised last year £30,000 as the result of one week's self-denial, it is to be feared that John Wesley, if he were to come to earth again, would see in the present condition of the Methodist Societies a dismal confirmation of his foreboding that, although the form of religion would remain, the spirit would swiftly vanish away. The one prophylactic against this continual decay of true religion was giving—giving on a scale that made it an almost damnable sin to leave a fortune behind you. Modern Methodists have many and immense virtues; but if John Wesley was right, they are exposing themselves to almost certain perdition by their neglect of the one remedy by which, in his phrase, they could extract the poison from riches.

WESLEY'S LOVE AFFAIRS.

There is a third feature of Wesley's character which is of perennial interest to all men, irrespective of religious or irreligious opinion, and that is his relations to women. The love affairs of great men interest all men because love is the universal leveller, and the greatest of men in the affairs of this world, or indeed in those of the next, has no advantage over the least in his dealings with the other sex. There is no counter-jumper or artisan who is not on a level with the Napoleons and Wesleys when love-making is concerned. The discernment of true affection, the capacity to evoke it, the power of bestowing it—all these things are showered indiscriminately upon rich and poor, small and great. The great principle of compensation comes in here, and the poor and the unsuccessful who are fortunate in love feel an infinite sense of their own superiority in contemplating the mess which much greater men have made of their love affairs. If ever any great man afforded an abundant stock of this kind of consolation to the envious, it was John Wesley. His most unlucky experience, it must be admitted, goes some way to justify what all good Methodists regard as one of the most pernicious of the beliefs of Rome—the celibacy of the clergy. Thanks to that dogma, we are cut off in at least one half of Christendom from all the instruction and entertainment that can be afforded us by contemplating the spectacle of the saint in love. We must therefore make the most of Wesley, although it must be admitted that his experience is not exactly edifying.

When Wesley, in 1753, thought himself near death, he composed an epitaph for his tombstone, to "prevent vile panegyric," which ran as follows:—

"Here lieth the body of John Wesley, a brand plucked from

the burning, who died of a consumption in the fifty-first year of his age, not leaving, after his debts are paid, ten pounds behind him, praying God be merciful to one an unprofitable servant."

OTHER "SIDE SHOWS."

Wesley practised what he preached. He lived for some years on £28 per annum, and gave away all the rest of his income. He founded a charity school and a home for poor widows and orphans in connection with the foundry. At the orphan house, Newcastle, he established a Sunday-school and a Bible society, when these institutions were unknown to Christendom.

As nearly every writer on Wesleyanism dwells chiefly upon the spiritual side of the work, it may be permitted to me to dwell principally upon the solid secular benefits by which the new religious order commended itself to the nation. Apart from the influence which it had on public and private morality, Methodism was invaluable as an educational agency.

A PIONEER OF THE CHEAP PRESS—

John Wesley may be regarded as the pioneer of a cheap press. He appreciated the printing press, and by its aid made the Revival equivalent to the foundation of a new university. Having a desire to furnish poor people with cheaper, shorter and plainer books than any he had seen, he wrote many small tracts, generally a penny apiece, and afterwards several larger.

It is satisfactory to know that this pioneer of cheap literature, unlike most pioneers, made a substantial income for his enterprise. "Some of these," he says, "had such a sale as I never thought of, and by this means I became rich." Wesley's idea was to condense all Christian literature into manageable compass. His Christian Library, in fifty volumes, which he published at a net loss of £200, was a bold attempt to do for the choicest works of practical divinity what the REVIEW OF REVIEWS tries to do for the magazines of the month. He wished, says his biographer, to place the whole range of such literature within reach both of his preachers and his people. In 1771 to 1774 he published an edition of his own writings in weekly numbers of seventy-two pages, and subsequently issued them in thirty-two small volumes. Considering that he travelled about 250,000 miles in order to preach his 40,000 sermons, this extraordinary output of literary matter is probably without parallel.

—AND POPULAR MUSIC.

It was not only in cheap literature that Wesley was a pioneer. He played an equally useful part in creating

a popular psalmody and hymnology. He taught the English people to sing. The Revival was the real Democratic College of Music of the eighteenth century. "Exhort every one in the congregation to sing, in every large Society let them learn to sing." The hymnology was the first popular attempt of English Protestantism to blossom into song. The hymnbook, it has been well said, was the liturgy of the Revival.

HIS SERVICES TO DEMOCRACY—

The indirect effects of Wesley's labours were even more important. No one can exactly estimate the immense results which followed his labours in developing habits of association and of self-government. Methodism rendered modern Democracy possible. It accustomed its members to the give and take of public life. It taught them to subordinate their private interests to the general good. It banded men together for altruistic purposes, and taught them that

their supreme object in life should be the salvation of their brothers. The class meeting became a school of government. The local chapel became a microcosm of the Empire. Of course this was true of all the Non-conformist Churches, but it was most true of the latest born and most vigorous of the free churches. It brought men out of their narrow, petty, selfish individualism and associated them in the service of the whole community.

It found men as so many grains of sand. It compacted them together into concrete blocks. It re-created society.

—TO ENGLISH NATIONAL LIFE—

If this was so in the village and in the town, the same thing was also true in relation to the nation at large. The constant tendency of the English people to excessive individualism and parochialism, counteracted in the Middle Ages by the unifying influence of the Church of Rome, has been counteracted in the last century by the centralised administration of the Wesleyans. The politicians and statesmen little appreciate the extent to which the solidarity and homogeneity of the English people have been strengthened by the labours of Wesley. For nearly forty years this man was little more than a highly vitalised human shuttle constantly flying backwards and forwards in the national loom, and weaving together into one organic whole the isolated and widely-scattered communities which made up the English people. And what Wesley was in a supreme degree, that all his preachers have been in

(Facsimile of John Wesley's Shorthand.)

SHORTHAND 150 YEARS AGO.—From "Wesley's Correspondence."

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a less degree ever since. The Methodist bodies, with their itinerating ministers, are continually weaving closer and closer the many-coloured strands of our national life.

—AND TO THE ENGLISH-SPEAKING WORLD.

If this is important within the compass of these small islands, how much more important must it be in the immensity of sparsely peopled continents, where the Methodist Churches have, for nearly three generations, been creating a nervous system for our nascent commonwealth? The travelling preacher, with his Bible in his saddlebag, has kept the outposts of civilisation in touch with each other, and has linked them on to the body of the more highly advanced community. From the standpoint of those who, like ourselves, regard the unity of the English-speaking folk as one of the supreme ends of modern politics, it is difficult to exaggerate the importance of John Wesley and his work. To the most energetic Christian denomination in the United States he created a new tie between the Empire and the Republic. Millions upon millions of Americans regard Epworth, and Fetter Lane Foundry, and the City Road, as the Mecca and the Medina of their faith. Carlyle said that Shakespeare by his genius had unified the English-speaking world. We are all united, he said, in allegiance to King Shakespeare. That which Shakespeare could not do, in that millions never read his works or see his plays, John Wesley has done much to effect. Among the influences which create a sense of unity among our English folk, that of John Wesley stands very nearly in the first rank.

THE HAIR-SHIRT WIFE.

John Wesley seems to have been from his early years attracted by women. His biographers record with methodical precision and chronological order the story of his loves. It is strange that after being in love with so many he should have selected the worst of the lot to be his wife. It is characteristic, however, of the perversity of man, or perhaps we should say of the wisdom of a Higher Power, that the woman whom he married was of all others the least fitted to render him that help which men seek for in their wives. Still it is well to remember that a hair-shirt is sometimes more useful than the softest and finest of linen, and it by no means follows that because men like their partners in life to be helpful in a nice, comfortable, consolatory fashion, that therefore they are not really helpful to us when they deprive us alike of comfort or of consolation. A certain

amount of misery seems to be essential to the evolution of character ; it is the bitters of life which are the tonics of the soul, and sometimes the Higher Powers seem to see that the dose cannot be administered so effectively as through wife or husband. It is impossible to get at some men or some women save through their domestic afflictions, and the hair-shirt wife is no doubt often a more valuable helpmeet than one who devotes herself with love and loyalty to smoothen her husband's path. Wesley, who was afflicted with a peculiarly aggravating variety of the hair-shirt wife, "repeatedly told a friend of his that he believed God overruled this prolonged sorrow for his good ; and that if Mrs. Wesley had been a better wife, and had continued to act in that way in which she knew well how to act, he might have been unfaithful to his great work, and might have sought too much to please her according to her desires." This, no doubt, is sound philosophy. As one of the hymns of the Revival says, "The bitter is sweet, and the medicine is food : " and it is possible

Mrs. Wesley are useful, but their utility does not make them any the less like the Apostle's thorn in the flesh.

HOW MRS. WESLEY "SOLD THE PASS."

Mrs. Wesley had a great chance, one of the greatest chances which before her time had ever been given to her sex, viz. that of showing that a wife was capable of being the helpmeet of a saint, and that the Roman Church blundered grievously when it doomed its priests and prelates to a homeless celibacy. That there are women capable of responding to such an opportunity Mrs. Booth has shown in our time. But in the eighteenth century the woman to whom the great chance came betrayed her trust, and did everything to justify the bitter sarcasms and contemptuous estimate of the enemies of woman and of marriage. No doubt it was not an easy thing to be the wife of such a tireless enthusiast as John Wesley, especially when he was a second husband, and when the marriage was barren of children. But no apology

"But how can you charge that is my act, having had y^e faith?" ^{you} ~~But~~ If you did as you wish make, discerning spirit, then:

1. You did not tell me plainly, I had it not.
2. You never once advised me, to seek or
pray for it; 3. You ^{gave me} advised me to examine
such were ^{only} proper for one who had it
already. I ^{may} have repaired down at
of him ^{to} 4. You gave me other Advices not
led me further from it, & ^{if} after I adhered
to y. 5. You recommended Books to me, which
had no tendency to y. Faith, but a direct
one to destroy y. ^{Good Works.}

EXTRACT FROM LETTER OF JOHN WESLEY.

can excuse and no stretch of charity can condone the conduct of Mrs. Wesley. She was emphatically unworthy of the supreme position to which she was called. Instead of being a ministering angel and an inspiring genius, sharing all her husband's aspirations, and seconding all his efforts, she gave herself up to the meanest jealousies and devoted herself to traducing the character and embittering the life of her husband. While he was spending every energy in unceasing effort to save the world, she was running round with scandalous imputations against her husband, rummaging through his letters, and occasionally relieving her feelings by acts of personal violence. "John Hampson," writes Mr. Telford, "one of Wesley's preachers, told his son that he once went into a room in the north of Ireland, where he found Mrs. Wesley foaming with rage. Her husband was on the floor. She had been dragging him about by his hair, and still held in her hand some of the locks that she had pulled out of his head. Hampson found it hard to constrain himself when he saw this pitiable sight. More than once she laid violent hands upon him and tore those venerable locks which had suffered sufficiently from the ravages of Time.' What a spectacle! As I write the words I hear the mocking laugh of the celibates of Rome. It reminds me of what a venerable archbishop said once on my first visit to the Vatican. I had been arguing as usual in favour of the recognition of woman as a human being, entitled to the full franchises and privileges of citizenship, when my venerable friend interrupted me. 'I see,' he said, 'where your mistake lies. You think women are good. You don't know women. We do. And we know that women are not good; but bad.' It must be admitted that the wife of the first English married saint did her level best to justify the sweeping censure of that venerable ecclesiastic.

A HEN-PECKED SAINT.

Of all the writings of John Wesley which have been preserved by the biographers, perhaps the most touching, because the most human, is that letter of his dated Coleford, October, 23, 1759, in which, after some ten years' doleful experience of the she-fiend whom he had wedded, the methodical man ventured to set forth with the characteristic precision of a Puritan-sermon, the various counts of his indictment against her, and to define the various particulars under which it was necessary for her conduct to change if their married life was not to be a hideous horror of desolate misery. It is too long to quote here, with its ten statements of grievance and ten points on which he advised her, "in the fear of God, and in tender love to her soul." But what a picture it gives of the bitter poisonous petty jealousy of the ignoble woman, fretting and darkening the life of one of the greatest and holiest of men. "I dislike," writes the henpecked Saint, "(2) not having the command of my own house, not being at liberty to invite even my nearest relations so much as to drink a dish of tea without disobeying you. . . I dislike (7) your talking against me behind my back, and that every day, and almost every hour of the day, making my faults (real or supposed) the standing topic of your conversation." Alas, alas, what clouds of miasmatic mist sometimes obscure the sun in mid-heaven from the eyes of mortals when once they give way to jealousy!

From the point of view of the great work in which he was engaged Mrs. John Wesley's personal inconveniences and spasmodic jealousies, which seemed to her the most important things in the whole universe, were, in reality, almost as insignificant as her neighbour's toothache, or

the agonies of a sufferer from delirium tremens. They were bad to bear, no doubt, but, after all, what did it matter to the world, save only as she ministered to her husband's usefulness, as "a quiet, insignificant person known and loved by God and me," as he told her once. "Of what importance," he once asked her, "is your character to mankind? If you was to be buried now, or if you had never lived, what loss would it be to the cause of God?" No loss, but gain, so far as Wesley could see, no doubt, and even now I can hardly resist a passing regret that such a creature had such an opportunity and used it to brand deep in the mind of man an impression of the utter unworthiness and incapacity of woman to fill a position of such immense responsibility.

FROM MRS WESLEY'S POINT OF VIEW.

No doubt Mrs. Wesley had much reason to complain of. Wesley could say with perfect truth, "I love you still, and am as clear from all other women as the day I was born;" but a jealousy such as raged in the breast of his wife scorns such fidelity as hardly worth prizing, of course until that also goes, and then its loss becomes the crowning grievance. In Wesley's case it was never lost. He remained, his whole life through, free from any reproach save those so liberally showered upon him by his wife. But in his position he was, of necessity, brought into relations of the closest intimacy with many women. Women whom, by his teachings, he had snatched from the depths of remorseful despair, or rescued from the blighting boredom of vacuity and idleness, adored him. He was to innumerable women all over the land as a prophet of the Lord, who combined with his Divine mission a peculiarly charming manner, and whose heart was brimming over with sympathy with all who aspired after a more ideal existence. His kindness of heart, the cheerfulness of his conversation, his continually increasing renown, and a certain marvellous personal magnetism, made him the object of sincere affection, which was all the more freely expressed because the character of its object delivered it from the faintest taint of suspicion. If anything was wanted to secure Wesley the love of many women it was the open secret of his conjugal troubles, and as in those circumstances sympathy for the suffering husband is apt to take the form of a hearty detestation of the offending wife, it is easy to understand that Wesley's wife had plenty of material on which to feed her jealousy.

A MAN ABOVE SUSPICION.

Abbey and Overton, in their "History of the English Church in the Eighteenth Century," speaking of this side of his character, says:—

A guileless trustfulness of his fellow-men, who often proved very unworthy of his confidence; and akin to this, a credulity, a readiness to believe the marvellous, tinged his whole character. "My brother," said Charles Wesley, "was, I think, born 'for the benefit of knaves.'" It is in the light of this quality that we must interpret many important events of his life. His relations with the other sex were notoriously unfortunate; not a breath of scandal was ever uttered against him; and the mere fact that it was not is a convincing proof, if any were needed, of the spotless purity of his life; for it is difficult to conceive conduct more injudicious than his was. The story of his relationship with Sophia Causton (Hopkey), Grace Murray, Sarah Ryan, and last, but not least, the widow of Vazeille, his termagant wife, need not here be repeated. In the case of any other man scandal would often have been busy; but Wesley was above suspicion. His conduct was put down to the right cause, viz., a perfect guilelessness and simplicity of nature.

GRACE MURRAY.

Of all these women above enumerated the only figure which interests our sympathies is that of Grace Murray. Grace Murray seems to have been to John Wesley what Annie Besant was to Charles Bradlaugh—with this difference, that an unfortunate marriage in the latter case put out of the question the relations which were contemplated by Wesley. To Grace Murray John Wesley appears to have been warmly and sincerely attached. She was a young widow of thirty-two when she had nursed him through an illness that overtook him at Newcastle. She was a fervent Methodist, zealous in all good works. "She was housekeeper at the Orphan House, she had a hundred members in her classes, met a 'band' each day of the week, and visited the neighbouring villages to read and pray with the people." She was the nurse of the preachers, and after she had accepted Wesley's offer of marriage she travelled with him about the country, much as Mrs. Besant accompanied Mr. Bradlaugh on those lecturing tours which led jealousy and calumny to follow them with detectives, only to discover that there was nothing which had even a colourable semblance of wrong-doing. Mr. Telford, who tells the story of Wesley's love affairs with commendable frankness, says, that immediately after their engagement, Wesley took her with him through Yorkshire and Derbyshire, where she was unspeakably useful both to him and to the Societies. In the following year she went with Wesley over to Ireland. "For three months she was his constant companion. She examined all the women in the smaller Societies, settled the female bands, visited the sick, and prayed with the penitent. She anticipated all Wesley's wants, acted as his monitor when she thought she saw anything amiss in his

behaviour, etc. etc." All this time the good lady was distracted by the claims of another lover, one John Bennet, a preacher of Wesley's whom she subsequently married, although she had declared to Wesley, "I love you a thousand times better than ever I loved John Bennet in my life, but I am afraid if I don't marry him he'll run mad."

CHARLES WESLEY'S MISCHIEVOUS MEDDLING.

Still she would have married Wesley and risked

Bennet's madness but for the interference of that meddling marplot of a Charles Wesley, who having himself married a Welsh squire's daughter, could not bear to think of his brother as married to one who had been a servant. Charles told John that if he married so mean a woman their preachers would leave them, and their Societies would be scattered. John refused to be dismayed, whereupon, Charles taking horse to Newcastle, met Grace Murray, and declared, "Grace Murray, you have broken my heart." Thereupon explanations followed, and Grace Murray, thinking that if she married Wesley Bennet would go mad, the Wesley family would be broken up, and in Charles's opinion the Methodist Society ruined, married Bennet within a week. Charles Wesley had carried his point. John was furious, not without reason. He seems to have been really devoted to Grace Murray. For ten years it seemed

as if God had been preparing a fellow-labourer for him, and now she was suddenly snatched from his side. "I fasted and prayed and strove all I could," he says, simply, "but the sons of Zeruiah were too hard for me. The whole world fought against me, but, above all, my own familiar friend." That "fatal irrevocable stroke" dealt him by the hand of Charles led him to declare, in the first flush of his wrath, "I renounce all intercourse with you, but



THE POET OF METHODISM:

CHARLES WESLEY, co-worker with his brother John. Born at Epworth, 1707; died in London, 1788, and buried in Marylebone Churchyard.

what I would have with a heathen man and a publican." The brothers, however, were reconciled, and Wesley, deprived of the woman who might have been an earlier Mrs. Booth, went forward to meet his doom in the shape of the widow Vazeille. For twenty years he endured her intolerable temper, until at last one fine day she deserted him. His entry in his journal, "*Non eam reliqui, non dimisi, non revocabo*" ("I have not left her, I have not sent her away, I will not call her back"), has the sententious cheerfulness of an epitaph, and denotes the satisfaction with which he must have hailed his deliverance from his domestic hell.

Of Wesley as an organiser and as a religious teacher, so many volumes have been written that I need say little here. It came, however, upon me with the flash of a sudden surprise to discover last month that in founding my Association of Helpers I was unconsciously plagiarising John Wesley. His preachers were at the first not known as preachers, but as Helpers, and his superintendents were called Assistants. I have, however, never ventured to suggest for my Helpers any such austere standard as Wesley laid down in the following Rules for a Helper:—

RULES OF A HELPER.

1. Never be unemployed a moment; never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.
2. Be serious. Let your motto be Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.
3. Converse sparingly and cautiously with women, particularly with young women in private.
4. Take no step towards marriage without first acquainting us with your design.
5. Believe evil of no one unless you see it done. Take heed how you credit it. Put the best construction on everything; you know the judge is always supposed to be on the prisoner's side.
6. Speak evil of no one; else *your* word especially would eat as doth a canker. Keep your thoughts within your own breast till you come to the person concerned.
7. Tell every one what you think wrong in him, and that plainly, and as soon as may be, else it will fester in your heart. Make all haste to cast the fire out of your bosom.
8. Do not affect the gentleman. You have no more to do with this character than with that of a dancing-master. A preacher of the Gospel is the servant of all.
9. Be ashamed of nothing but sin; not of fetching wood (if time permit) or of drawing water; not of cleaning your own shoes or your neighbour's.
10. Be punctual. Do everything exactly at the time; and, in general, do not *mend* our rules, but *keep* them—not for wrath, but for conscience' sake.
11. You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those who want you, but to those who want you not.
12. Act in all things, not according to your own will, but as a son in the Gospel. As such, it is your part to employ your time in the manner which we direct; partly in preaching and visiting the flock from house to house; partly in reading, meditation, and prayer. Above all, if you labour with us in the Lord's vineyard, it is needful that you should do *that part* of the work which we advise, at *those* times and places which we judge most for His glory.

WESLEY AS POPE.

Wesley was almost as autocratic as General Booth. The General, indeed, always asserts that he is the true descendant of Wesley. He does in the nineteenth century what Wesley would have done had he lived in our day. Certainly Wesley's note about the Conference was as imperious as General Booth could have wished it. "Observe," he said, "I myself sent for these of my own free choice, and I sent for them to advise.

not govern me, neither did I at any of these times divest myself of any part of that power which the providence of God had cast upon me without any design or choice of mine." He laid down rigorous rules for his ministers. "They were on no account to touch snuff, nor to take spirituous liquors on any pretence. He expected them to eat nothing but toast and water in the morning, and to live on vegetables on Friday. How particular he could be on occasion, and to what minute details he could condescend, may be gathered from the following letter to one of his Irish preachers:—

Be steadily serious. There is no country where this is more necessary than Ireland, as you are generally encompassed with those who, with a little encouragement, would laugh or trifle from morning till night. In every town, visit all you can, from house to house; but on this, and every other occasion, avoid all familiarity with women: this is deadly poison both to *them* and to *you*. . . . Whatever clothes you have, let them be whole—no rents, no tatters, no rags; these are a scandal to either man or woman, being another fruit of vile laziness. Mend your clothes, or I shall never expect to see you mend your lives. Let none ever see a ragged Methodist. Clean yourselves of lice; take pains in this. Do not cut off your hair; but clean it, and keep it clean. Cure yourself and your family of the itch; a spoonful of brimstone will cure you. To let this run from year to year proves both sloth and uncleanness. Away with it at once! Let not the north be any longer a proverb of reproach to all the nation. Use no snuff, unless prescribed by a physician; I suppose no other nation in Europe is in such vile bondage to this silly, nasty, dirty custom as the Irish are. Touch no dram, it is liquid fire, it is a sure, though slow, poison; it saps the very springs of life. In Ireland, above all countries in the world, I would sacredly abstain from this, because the evil is so general, and to this, and snuff, and smoky cabins, I impute the blindness which is so exceeding common throughout the nation.

WESLEY'S GOSPEL.

A survey of some features of Wesley's character which ignored the central principle which governed his whole career, would be as intelligible as a treatise on gunpowder which made no mention of saltpetre. The saltpetre in Wesley's case was a passionate realising belief in an immediate salvation from sin and from the penalties of sin, by virtue of the death of Christ. The Lamb of God who taketh away the sins of the world was the corner-stone of all his preaching. "Christ, and Him crucified," was the talisman by which he wrought such marvels. Without that offer of a present salvation, reinforced by the threat of an imminent damnation, Wesley would have been powerless to move others, for he would have lost the power that moved himself. If he went to America, it was, he tells us, to save his soul, and the same motive constantly impelled him to action. It reminds one of Saul, the son of Kish, who set out to find his father's asses, and found instead the prophet who anointed him as King of Israel. Wesley's soul, important though its salvation may have been to him, was in its ultimate destiny but as dust in the balance compared with the multitudinous lives of successive generations which have been regenerated by his teaching and inspired by his example.

THE METHODIST ON POLITICS.

Wesley, although somewhat narrow in some things, was infinitely wider in the range of his ideas than many of those who call themselves by his name. He believed much more in "the Citizen Christ" than do those who abstain from politics because, forsooth, they are too spiritually minded. He urged, not abstention, but participation in elections. The Wesleyan electors were advised

to vote without fee or reward for the person they judged most worthy, to speak no evil of the person voted against, and to take care that their spirits were not sharpened against those who voted on the other side. Wesley himself rode over to Oxford on one occasion in the midst of a bitter frost, and his journals during the time when the Pretender was in full march southward show how keen an interest he took in English affairs. He published a pamphlet deprecating the secession of the American colonies, and his last letter was a vehement word of encouragement to Wilberforce in his onslaught on slavery. When any one joined the Methodist Society he was instructed that he was expected to evidence his desire of salvation by "doing good, by being in every kind merciful after their power as they had opportunity, doing good of every possible sort, and as far as possible to all men, to their bodies, of the ability that God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison," etc.

It is in reading these and similar instructions that we appreciate Mr. Green's rendering of the verdict of history. "The Methodists themselves were the last result of the Methodist revival. The noblest result was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor."

WESLEY'S PARISH.

It would be easy to fill a whole REVIEW with sketches of Wesley as a man as well as a force. The little figure is as familiar as that of his ponderous contemporary Dr. Johnson. We see him ambling along the country roads, his horse's reins lying loose on its neck, while the rider pores over the open volume that lies upon the pommel of his saddle. Ten hours a day on horseback in the open air: that was John Wesley's reading time; that was the period during which he read Homer and Virgil, studied controversial divinity, and matured his plans for the regeneration of the world. For Wesley used no idle phrase when he declared that the world was his parish. He had grasped the idea of a true catholicity which would embrace the whole world. He wrote once, "The Methodists do not impose, in order to admission into their Society, any opinions whatever. Let them abuse our mode of worship, it is no bar to their admission. The Presbyterian may be a Presbyterian still, the Independent or Anabaptist use his own mode of worship, so may the Quaker, and none will contend with him about it. They think and let think. One condition, and one only, is required, a real desire to save their souls. Where, then, is there such another Society? In Europe? in the habitable world?" If Methodism could return to that primitive catholicity, it might still become the Church of the New Era. But, alas, Methodism itself is split up into sects, the difference between which, when examined by the microscope, is discovered to be as momentous as that between tweedledum and tweedledee, and as for "Think and let think"—that is not exactly the favourite motto of many Methodists to-day.

HIS WRITINGS IN PROSE AND VERSE.

John Wesley was a pithy writer. He knew his mind and said his say, and some of his letters are admirable examples of plain-speaking. He was fond of children, sometimes filling his coach with them, and allowing them to ride for half an hour before he entered it. He was most methodical and

punctual in all things. He was a prodigious reader, a voluminous writer, and a moderate poet. Of his verses, many are familiar in hymn books, but I prefer to quote from the lengthy poem in which John Wesley sang the dirge of his love for poor Grace Murray. Two stanzas of the thirty-one will suffice:—

Of as through giddy youth I roved,
And danced along the flowery way,
By chance or thoughtless passion moved,
An easy, unresisting prey,
I fell, while love's envenomed dart
Thrilled through my nerves and tore my heart.

Borne on the wings of sacred hope,
Long had I soared, and spurned the ground,
When panting for the mountain top,
My soul a kindred spirit found,
By Heaven entrusted to my care,
The daughter of my faith and prayer.

CONCLUSION.

He was a good human, saint though he was, and his love affairs are to the world at large more interesting than a great deal of his controversial divinity. That has become more or less archaic, and much that he wrote is already as devoid of all practical application to the thought and problems of our time as papyri buried with the mummies of the priests and priestesses of Anubis belonging to the 21st Dynasty, which have just been unearthed in Egypt. But his passion for the welfare of men, his aspirations after a closer union with the Invisible and the Ideal, and his determination to spend and be spent in bringing the love of God home to the hearts of men—these great qualities of our English Saint will never become obsolete. They belong to the region of the Eternities, and on their influence on the things of Time progress and salvation depend. The eighteenth century lost us the United States and gained us India; but neither of these great incidents in our Imperial annals can compare, for its abiding influence on the world to-day, with the religious revolution that resulted from the preaching and teaching of John Wesley.

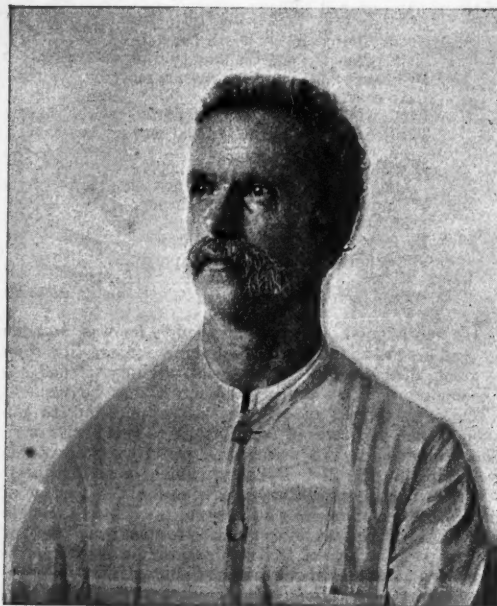
A BRIGHTON MATTEIST HOME.

THE lady at Brighton whose letter we published last month, writes me that she has taken a house near the sea wall, and furnished it comfortably, and that it is now ready for any one who wishes to come to Brighton to try the Mattei remedies for cancer. There is a physician in the neighbourhood who is greatly interested in those remedies, and often prescribes them. Any one wishing to communicate with her can address direct—Mattei, Treachers' Library, Brighton. When cancer is so far advanced that the sufferer is bedridden, cure can hardly be expected, although Matteists maintain that alleviation of pain is certain. It is in the early stages, before any operation has taken place, that the disease can be coped with. If sufferers could only be got into the habit of using the remedies systematically, instead of taking them for a little time and then discontinuing their use, they would not often have to complain that they have obtained no relief.

TEMPERANCE people in this country will be glad to read Dr. Cook's Monday Lecture on Scientific Temperance Instruction in Public Schools in the January number of *Our Day*.

THE BOOK OF THE MONTH.

WITH EMIN IN EQUATORIA. BY MAJOR CASATI.



MAJOR CASATI.

BY the time the REVIEW is published the long-expected work of Major Casati* will be out, the delay in its publication having been caused—first, by the theft of a great part of the MS. by King Chua, during Casati's imprisonment at Unyoro, and, secondly, by his staying behind at Zanzibar and Cairo, nursing his sick friend Emin through his long illness. An adequate review of such a work would take up a dozen pages. All that one can do is to give a brief résumé of some of its leading contents, and to note down a few impressions. "Ten Years in Equatoria" is more important than "In Darkest Africa," for that was the narrative of an episode, this is the history of a decade. Mr. H. M. Stanley, too, is an explorer—whose constant movement hardly allowed him to get any really accurate knowledge as to the African tribal life—and not a scientist, while the Major is both. The narrative commences in 1872, when Gessi Pasha, one of Gordon's ablest lieutenants, was engaged in quelling a Soudanese rebellion under Solymán. He wrote home for assistance, asking for "a young man, preferably an officer in the army," and Casati, resigning his commission in the Italian army, offered himself and was accepted. From that day to the later end of 1889, when the return journey from the Albert Nyanza was undertaken, Casati remained in Equatoria, often in peril of his life, without an escort and without means. His description of the rise of Mahdism and of the fall of Khartoum is intensely interesting, giving, as it does, the

true narrative of Gordon's pathetic death, taken down from the lips of the Mahdists themselves. A large part of the ten years was spent in Emin Pasha's company, enjoying his full confidence and giving him great assistance with the flora and the fauna, as Emin's own letters testify. Of course another view is added to the Stanley-Emin controversy, which is both novel and interesting, for Captain Marfredo Camperio states in his preface that the book contains "the truth, and nothing but the truth." Casati maintains that had not Emin been at the lakes to rescue Stanley and the Relief Expedition, neither Stanley nor the Expedition would have lived to reach the coast, so weak and enfeebled was their condition. The general "get-up" of the book could not be improved—both binding, paper, and print are excellent. There are upwards of one hundred and fifty illustrations and maps, printed in colours, tints, and black and white, all of them excellent, and the majority of which are taken from photographs and from Casati's own sketches, by Mr. H. Boden. They are extremely interesting both from a scientific and from a general point of view, giving the book an artistic finish, which is generally wanting in works of this class. The excellent translation, from the original Italian manuscript, has been done by the Hon. Mrs. J. Randolph Clay (who has copyrighted the book in America) and Mr. J. Walter Savage Landor.



EMIN, THE LEARNED PASHA.

* "Ten Years in Equatoria and the Return with Emin Pasha." By Major Gastano Casati. (F. Warne and Co.) Two Volumes. 8vo. Cloth. Pp. 376, 346. Price 42s.

THE GERMAN MAGAZINES.

Aus Allen Welttheilen. Leipzig. February.

To the Far East, II. (Illus.) Clara Nascentes-Ziese.
Contributions to the Anthropology of the Balkan Peninsula, II. O. Händler.
Heligoland, III. J. W. Friedrich.
How Time is Reckoned in the Philippine Islands. J. von Benko.
Leprosy at the Cape. Dr. K. Müller.

Deutscher Hausschatz. Regensburg. Heft 6. 40 Pf.

Old and Modern Harems in Constantinople. Ada von Hirsch.
Annette von Droste, poetess. F. Happa.
Adolf, Grand Duke of Luxemburg. With Portrait.
Antonie Jungst, poetess. With Portrait. Dr. F. A. Muth.
The Law of Heredity. Dr. L. Schmitz.
Dr. Brühl and Count Conrad von Preysing. Catholic Members of the Centre. With Portraits.
The Maronites of Mount Lebanon. (Illus.) J. Winkler.

Deutsche Revue. Breslau and Berlin. February. 2 Marks.

Count Albrecht von Roon, XXI.
The Lost Bracelet. Sulaiman Hamy Bey.
Robert Koch. Robert Biewend.
The Battle against the Enemies of Mankind, II. A. Gottstein.
The French Revolution and its Significance for the Modern State. V.
The Worship of Sacred Trees among the Ancients. Karl Bötticher.
The Latest Political Revolution in America. John Bigelow.
Reply to M. Carrière. Ludwig Buchner.
"Judith Trachtenberg."

Deutsche Rundschau. Berlin. February. 2 Marks.

John Henry Newman. Concluded.
Wilhelm von Humboldt's Student Years. P. Schwenke.
The Trade of North Africa. Concluded. Dr. G. Nachtigal.
On Variations of Climate. E. Richter.
Political Survey:—Austro-Hungary, German Colonial Policy, French Senatorial Elections, etc.
Titus Ulrich and His Poetry.

Die Gesellschaft. Leipzig. February. 1 Mark.

Darwinism and Socialism. Grant Allen.
Poems by Otto von Leitgeb, Otto Ernst, Arthur Schnitzler, and others.
Spiritism and Anti-Spiritism. Karl Du Prel.
Professor Crookes's Psychological Researches. L. Deinhard.
A Brazilian Lenau. W. Fiedler.
Emile Zola as a Dramatist. I. E. Brausewetter.

Kritische Revue aus Oesterreich. Vienna. February 1st.

Austria and Italy.
The Austrian Aristocracy from the Bismarck Point of View. Dr. G. J. Guttman.
The Pessimism of Modern Society. F. Willfort.
The Austro-German Goods Tariff. Dr. Maurus.
February 15th.
The Austrian Election Chaos.
Herr von Dunajewski and Dr. Steinbach, Austrian Finance Ministers. Dr. G. J. Guttman.
Free Trade and Competition. Dr. A. Lekisch.

Preussische Jahrbücher. Berlin. 1 Mk. 50 Pf.

Napoleon I. and the Jews. Ernst Barre.
Goethe's "Elpenor." Gustav Kettner.
The Distress among the Weavers of Silesia. Jesuitism and Catholicism.
Political Correspondence—Austria, Russia, Italy, France, England.

Schorer's Familienblatt. (Salon-Ausgabe). Berlin. Heft 6. 75 Pf.

The Grillparzer Centenary. With Portrait. A. Kohut.
The Gymnasium and the Teaching of German. H. Frisch.
Dr. Heinrich Schlemmann. With Portrait. O. Linke.
Max Grube, Theatre Director. With Portrait.

Deutscher Hausschatz.—Fräulein Antonie Jungst is a Catholic, born 1843, and is best known as the writer of the epic poems "The Death of Baldu" and "Conradin." Annette von Droste-Hülshoff was another poetess, and new biographies of her have been written by Herr Hüffer and W. Kreiten.

Deutsche Revue.—The tablets discovered at Tel-el-Amarna have induced Sulaiman Hamy Bey, a resident in the East, with a close acquaintance with the contents of the important find, to pen the novelette "The Lost Bracelet."—Herr Biewend deals with the boyhood of Dr. Koch, and his article is of value in so far that next to nothing of the early days of the discoverer of the bacillus seems to have as yet come to the knowledge of the public; indeed, all interest seems to have been concentrated in the illustrious bacillus itself.—After a most interesting article on "Tree-worship among the Ancients," by Karl Bötticher, John Bigelow, a former United States representative at Berlin, writes on the latest Revolution in America, and endeavours to answer the following questions: How is it that the American people have so suddenly and so completely deprived of power the party to whom they recently confided the fate of the Republic? and what are the consequences of such a change?—"Judith Trachtenberg" is a review of Emile Franzos's story.

Deutsche Rundschau.—The second part of the "In Memoriam" article on Cardinal Newman sets forth the gospel according to Newman—after he had entered the Church of Rome, of course—while a third chapter gives us some more personal notes. The writer has evidently read up a good many of the articles which appeared in the English periodicals immediately after the Cardinal's death, but his paper, nevertheless, forms an interesting contribution to Newman literature.

Die Gesellschaft.—This magazine reprints, from *Die Neue Zeit*, a German version of the address on Darwinism and Socialism which Mr. Grant Allen delivered to the Fabian Society on October 17 last.—There is also an interesting critical and biographical notice of A. Gonçalves Dias, a lyric and dramatic poet who wrote in Portuguese, and who is here described as a Brazilian Lenau. The most interesting paper, however, is contributed by Ernst Brausewetter. Of Zola the novelist so much has already been written that it would scarcely be possible to say anything new, while Zola as a dramatist is almost unknown. He has, however, written four pieces for the stage:—"Thérèse Raquin," produced July 11, 1873, at the Théâtre de la Renaissance; "Les Héritiers Rabourdin" (comedy), produced November 3, 1874, at the Théâtre Cluny; "Le Bouton de Rose" (comedy), produced May 6, 1878, at the Théâtre du Palais; and "Renée," written in 1880, but only produced on April 16, 1887, at the Théâtre de Vaudeville. Zola, according to his German critic, is an author whose creations are always worthy of consideration. No one doubts his ability; yet, with the exception of "Renée" perhaps, his dramatic productions proved a complete fiasco. Among the books noticed this month are "The Bondman," by Hall Caine; "The World's Desire," by Rider Haggard and Andrew Lang; and "A Cigarette-Maker's Romance," by F. Marion Crawford.

Kritische Revue.—Italy, says the writer of the first article, will find for a long time to come that her power will develop best as she develops her own people; whereas every side glance at Austrian territory only tends to weaken Austria's sympathies toward her. Dr. Maurus sets out the Austro-German Goods Tariff difficulty very patiently and clearly, and the same subject is discussed in the *Revue* of February 15.

Preussische Jahrbücher.—In the last few months a great deal has been written about the movement against the Jewish population of Russia. For centuries Alsace, for some reason or other, must have had some special attraction for the Jews; at any rate, they have always been remarkably numerous there, and this notwithstanding the cruellest persecution. Ernst Barre seizes the present agitation in Russia as a favourable occasion for recalling the mild legislation, followed afterwards by measures more or less of a repressive character, directed against the Jews by Napoleon I. in the Eastern or German-speaking Departments of France, and the province of Alsace in particular.—An analysis of Goethe's drama "Elpenor" is followed by an article drawing attention to the Distress among the Weavers of Silesia. Ever since the French Revolution these poor people have been crying for help, but

Stimmen aus Maria-Laach. Freiburg. February 7.

The Santa Casa of Loretto. S. Beissel.
 Undogmatic Christianity. H. T. Granderath.
 Wallenstein's Mistake. B. Duhr.
 The Feelers of Insects. H. E. Wasmann.
 Jacinto Verdaguer's "Atlantis." A. Baumgartner.

Ueber Land und Meer. Stuttgart. Heft 8. 1 Mark.

Ferdinand Gregorovius, historian. With Portrait.
 Curious Fishes. C. Falkenhorst.
 Franz Grillparzer. With Portraits and other Illustrations. Moritz Necker.
 The Geomans in America.
 The Balearic Isles. (Illus.)
 The War Pogs of the German Empire.
 The Convent of St. George at Stein, on the Rhine. (Illus.) Ferdinand Vetter.
 Count Philip of Eulenberg, Prussian Representative at the Court of Wurtemberg. With Portrait.
 Ladislaus von Szogyeny-Marich, New Hungarian Minister at the Austrian Court. With Portrait.

Unsere Zeit. Leipzig. February. 1 Mark.

The South German States and Saxony in the Ninth Century. W. Müller.
 St. Petersburg Society.
 The Gruson Works. Major-General D. G. Schröder.
 A Franco-German School of Poetry. F. von Wehl.

Industrial Charges. Dr. Heinrich Albrecht.
 "In Darkest England." K. Schirmacher.

Velhagen und Klasing's Neue Monatshefte. Bielefeld and Leipzig. February. 1 Mark 25 Pf.

Antoni van Leeuwenhoek: His Life and Works. With Portrait and other Illustrations. Professor William Marshall.
 Madeira. (Illus.) Professor Oskar Lenz.
 Eduard Mörike. With Portrait. Richard Weitbrecht.
 Andreas Hofer's End. (Illus.) C. von Blaas.
 The Grape-Gathering. Julius Stinde.
 Prince Frederick of Homburg. With Portrait and other Illustrations. Dr. J. Jungfer.
 Wilhelm Siemens. H. von Zobeltitz.
 The Sermons of Horace—The Town Mouse and the Country Mouse—in German verse. K. Bardt.
 The Berlin Theatres: October-December, 1890. With Portraits of Hermann Sudermann, Lilli Petri, Josef Kainz, and Kathi Baste. H. von Spielberg.

Vom Fels zum Meer. Stuttgart. 1 Mark.

Heft 6.
 The Berlin Zoological Gardens in Winter. (Illus.) Dr. Max Lortzing.
 Ice Flowers. Sylvester Frey.
 Franz Grillparzer. With Portrait. Dr. W. Jerusalem.
 Straßburg. (Illus.) A. Schrickler.
 On the Mental Development of the Child, V. VI. Professor W. Preyer.
 Submarine Boats. E. von Engelstedt.
 The Solution of the Social Question:—
 The Agneta-Park. (Illus.) H. Albrecht.
 The Workmen's Home in Stuttgart.
 Twenty-four Hours in St. Helena. (Illus.)
 Microscopic Studies. (Illus.) Dr. Lampert.
 A Journey through the Iron World of the Austrian Alps. (Illus.) H. Warmholz.
 Sir Walter Scott. (Illus.) With Portrait and other Illustrations. Dr. L. Proscholdt.

Heft 7.
 Two German Transatlantic Steamship Companies—the North German Lloyd of Bremen and the Hamburg-American Packet Company. (Illus.) W. Stöwer.
 Cesar Borgia. Dr. H. Bloch.
 Hermann Allmers, poet. With Portrait. Dr. L. Koch.
 A Spanish Alma Mater—Salamanca. (Illus.) J. G. Diercks.
 Famous Dogs. H. Sternberg.
 The Phagocyte. C. von Falkenhorst.
 On the Mental Development of the Child. VII., VIII. Prof. W. Preyer.
 The Ascent of Mont Blanc. (Illus.) F. von Hellwald.
 Dr. Heinrich Schliemann. With Portrait.

only once has their pitiable lot excited any sympathy. During the recent severe weather their complaints were louder than ever, but no relief measures were adopted. The public troubled itself little with the matter, and the press only used it for party purposes. In this magazine the case of the weavers is clearly stated, and the Prussian Government will surely see that something adequate is done to cope with this chronic distress in Silesia.—Referring to the Parnell crisis, the political correspondent says that Mr. Parnell seems to have got the reins of government in Ireland into his hands again, another remarkable example of what the power of a single personality can effect when that personality is of the right metal.

Schorer.—In this number there is a very sensible article on the teaching of German, the writer deploring the neglect of the study of the mother-tongue—the art of speaking, writing, and reading it correctly and well.

Stimmen aus Maria-Laach.—Jacinto Verdaguer (1810-1848) was a poet of Catalonia. He wrote in Spanish and not in the rough Catalan dialect, but his epic "Atlantis" is considered the most important work with which the Society of Authors called Esbart Vigatà enriched the "New Catalan Literature."

Ueber Land und Meer.—Count Philip of Eulenberg, the Prussian representative at the Court of Wurtemberg, has, it is interesting to note, poetical gifts which he has not failed to cultivate in his leisure hours. His speciality is the stage, and his drama, "Margot," produced at Munich, was quite a success. It is an open secret that he is also the author of "Der Seestern," another drama, produced at Berlin under the pseudonym of "Ivar Svenson." Count Philip is now forty-four years of age.—According to the statistics given in the article on the Germans in America, over one-fourth of the foreigners in the United States are Germans, and they are most numerous, in proportion to the entire population, in New York, Chicago, Philadelphia, Brooklyn, St. Louis, and Cincinnati. One of the most important and far-reaching consequences to be ascribed to the presence of such a number of Germans in the States is the zealous study of the German language and literature in all the seminaries and high schools.

Unsere Zeit.—To-day, when to society every beggar is a reproach and a reminder of responsibility, and all are asking, How may the poor be helped? the appearance of General Booth's possible way out from the gloom by which the sinking classes are surrounded was at once hailed with an approval which must have exceeded far the most sanguine hopes of its author. "In Germany, however," says Käthe Schirmacher, "to take the Salvation Army seriously is but to make oneself ridiculous. But would it not be wiser to pause and see whether this being laughed at need be taken seriously?" The Army is, in fact, little known in Germany, and the writer now explains how it came to imitate a military organisation, and gives an outline of the scheme elaborated in "Darkest England."

Velhagen.—In connection with the epoch-making discoveries of Dr. Koch, Professor Marshall's life-picture of Antoni van Leeuwenhoek, the father of microscopy, is timely and welcome.—Eduard Mörike, like Gerok, was a Suabian pastor. Both, too, were authors of charming sacred lyrics, but Mörike (1804-1875) is remembered also as the writer of some equally charming stories and novels. His "Mozart on his Journey to Prague" may be called an historical novel, for his hero is none other than the great Master as he lived, even to the smallest and finest details. Among other things Mozart is made to tell how he composed the finale to his "Don Juan."—Hanns von Spielberg, in his article on the Berlin Theatres, notices Hermann Sudermann's "Sodom's End," a piece which had excited intense interest, owing partly to the great success of "Honour" by the same author, and partly no doubt to the fact that the play was at first prohibited.

Vom Fels zum Meer.—The Agneta Park of Herr van Marken, director of the yeast and spirit factory at Delft, has already been alluded to by Heinrich Albrecht in his article on the "Housing of the Poor," in the *Rundschau*. He now describes more fully Herr van Marken's successful and unique social reforms, of which the Agneta Park, named after his wife, may be regarded as the outcome, and points a little moral to his tale by relating the following true incident:—A short time ago, Herr van Marken was present at a meeting of Social Democrats. He listened patiently to their deliberations, but at the close drew the attention of the members to what he, from a very different standpoint, had managed to accomplish. "You ruin our whole agitation," was their farewell word to him. Heft 7 completes the volume—October 1890 to March 1891.

THE ITALIAN MAGAZINES.

ITALIAN MAGAZINES.

La Nuova Antologia (3 lire).

February 1st.

Is History a Science? P. Villari.
Two Italian Diplomats and the Last Days
of Voltaire. E. Masi.
New Italy and the Vatican. Veritas.
Dramatis Personæ (Novelette).

G. D'Annunzio.

Alaska and the Behring Fisheries. F. Cardon.

February 16th.

Naturalistic Positivism in Philosophy.

A. Gabelli.

Thoughts on Italian Politics. S. Jacini.
A Case of Treason under Leo X. D. Gnoli.
Coloured Photographs and Lippmann's In-
ventions. E. Mancini.

La Rassegna Nazionale. 1½ Lire.

February 1st.

Social Evolution and its Effects. Duca di
Gualtieri.

The Duchy of Castro. L. Grotanelli.
The End of "Scrutin de Liste." R. Corniani.
Review of English Literature. G. Strafforello.

February 16th.

The Neapolitan Question. R. de Cesare.
The Commentators on the Creation. F.
Antonio Stoppani.
The National Association for Catholic Mis-
sions.
Antonio Stoppani. L. Eleonoro.
The Programme of a Party. Boughi.
Pessimism and Christianity F. Bonatelli.

La Civiltà Cattolica.

February 7th.

The Present and Future of Italy.
Observations on the Universal History.
Cesare Cantù.
Recent Discoveries on Colour Combinations.

February 21st.

Government Intervention in the Regulation
of Labour.
The System of Physics of St. Thomas Aquinas.
Masonic Thought in Italy.

Rivista Internazionale d'Igiene. January.

Biological Discoveries. Dr. Baumgarten.
Prof. de Mairiaux on Heredity.

La Nuova Antologia.—The article of the month, which has produced a great sensation throughout Italy, is one by Count Jacini, a well-known senator and member of previous Italian Administrations. It appears in the mid-February number of the *Antologia*, and is a most statesmanlike and impressive protest against the recent home and foreign policy of Italy. The aim of United Italy, says the Count, should be twofold—the establishment of real political freedom at home in harmony with the genius of the people, and the attainment of an independent but not a dominant position in the councils of Europe. After twenty years of unity, this ideal seems to the Count to be further off than ever. The only possible remedy appears to lie in the organisation of all the conservative elements scattered through the country: in a word, in a new natural conservative party. Do such elements really exist? Count Jacini says "Yes." He maintains that Italians are in reality the most conservative of people, and that they are in no way represented by the actual parliamentary parties. A real national conservative policy would include, in home affairs, administrative decentralisation and real religious toleration all round, drawing a distinction between the question of the Temporal Power of the Pope in Rome and his spiritual supremacy over the Catholic world. It would further necessitate an unaggressive foreign policy with the maintenance of the *status quo* on the Mediterranean; but as regards the renewal of the Triple Alliance in a year's time, the Count points out that friendship with France is impossible as long as Italy confers on Germany the enormous boon of tacitly recognising her right to Alsace-Lorraine. Italy is the natural friend of France; but it is necessary for her safety that France and Germany should counter-balance each other; consequently, her best plan is to remain independent of both.

To the *Antologia* for February 1st, Prof. Pasquale Villari, the biographer of Savonarola and Minister of Instruction in the recently formed Italian Cabinet, contributes a most interesting and cultured article under the title "Is History a Science?" He leads off by quoting Buckle, Seeley, and Freeman in the affirmative sense, and the German historians on both sides. He traces the important influence of the eighteenth century on historical study, and points out that being built mainly on philosophic theories it was entirely wanting in sympathetic imagination. It was Augustin Thierry who, inspired by Walter Scott, first founded the modern school of brilliantly written historical fact, of whom Sismondi, Prescott, and even Raube himself, are the disciples. In conclusion of his rapid survey of the methods of modern historians, Prof. Villari describes the science of history as reducible to three elements. There is (1) the fact to be scientifically ascertained; (2) the manner of presenting the fact, in which literary skill plays a large part; and (3) there is what Humboldt called the spirit of the facts, without which the facts themselves are of little import. It is this last element, which, founded on the other two, constitutes the real science of history.

La Rassegna Nazionale.—The first February number is a very dull one. The mid-month issue leads off with yet another pathetic appeal to the authorities from R. de Cesare on behalf of the wretched Neapolitan poor, who are being rendered literally homeless by the grand scheme of municipal improvements, which is being carried out with a total disregard of the requirements of the evicted population. That most indefatigable of magazine contributors, Signor Bonghi, complains of the absence of definite programmes amongst the various political factions, and more especially for the Liberal party. The learned Senator undertakes to furnish a suitable programme in a series of articles, of which the present is the first. Financial reform and a keen scrutiny of all the Government departments are to form the first planks in his platform.

La Civiltà Cattolica.—The latest number contains what may be regarded as an official Catholic statement on the question of Government intervention in the regulation of labour. All Catholics are agreed, says the *Civiltà*, that the State is justified in interfering to secure a weekly day of rest, and to restrict the work of women and children; they are moreover, almost unanimous in favour of the limitation of the hours of adult male labour, certainly to the extent of a ten hours day. As regards a fixed minimum wage, much divergence of opinion still exists, but the *Civiltà* is in favour of the minimum wage being fixed for each trade by a board of arbitration elected by employers and workmen.

THE DUTCH MAGAZINES.

De Gids opens with a story—"The Commodore's Luck"—by W. Jaeger. Mr. A. R. Arntzenius concludes his article on the "American Constitution"—or rather on Professor Bryce's work. The author, in the closing paragraph, thus states his own views:—

Europe suffers socially from the same evils as America, but its history is different. Democratic institutions may be extolled over here, or even introduced; but one can never take away the past, or make Europeans into Americans. Even though the practical part of democracy should be applied, the theoretic ideas current in America cannot be easily grafted on the old European stem. The State in Europe is stronger than in America, not so much because it has a larger army at its disposal as because it exercises a more firmly-grounded authority, and one looked on with greater reverence. Here, too, political immorality and corruption are in no degree wanting; but, all the same, the power of honesty and ability in this department is greater than in America. The social revolution here meets with a powerful opponent in the State, while the unnatural and misleading doctrine of equality falls on a barren soil. It seems to me not improbable that the consequences of democracy in America are to be looked on as a very mild version of what would have taken place in Europe. The experience gained in other countries is our security against democratic institutions which elsewhere—and not least in America—show most lamentable results; because there, too, it has been forgotten that, in order to do anything well, knowledge and experience are necessary. Democracy, in conclusion, rests on no other position than this—that looking after the interests of the commonwealth is the business of every individual."

Professor van Hamel has a thoughtful paper, the substance of an address delivered before the University of Amsterdam, on Jan. 8th, on "The New Departure in Criminal Jurisprudence."

"A century ago," he says, "there took place, over the whole of Europe, a movement in the department of criminal law, which is one of the noblest in the world's history, and will leave imperishable results. It was announced by the cry of the human conscience, which, in the voice of Beccaria, sounded through the world. It broke loose in the deeds of violence of the French Revolution. Then it became embedded in philosophic theories of jurisprudence, carefully worked out codes of laws, scientific systems, prison reform, etc."

"The two principal forces which pushed it forward were the feeling of humanity and the demand for certainty in law procedure. This was the reason of the reaction against all the cruelties of torture, mutilation, and death, which though already somewhat palliated, had survived the Middle Ages for more than three hundred years, with all the vitality of institutions fed by fanaticism, class-privileges, fear, and the instinct of self-preservation. The same cause led to the prevalence of imprisonment as a penalty, and, later on, to improvements and developments in it. It led to reforms in the procedure of the courts, and introduced on the continent of Europe the simple legislative rule that no offence shall be punishable unless clearly defined by the written law."

"With regard to the question of 'determinism,'" he says, "criminal jurisprudence has long since practically taken up a position which is, in fact, the goal of the new movement. As to the doctrine of the *lex talionis*, I think the new movement inconsistent with it. It cannot be reconciled with a theory which takes for its criterion not the individual deed, but the character of the doer, which gives no isolated position to a penalty, and recognises the value of 'criminal anthropology.' Let me be permitted the confession that, for my part,

I look on the idea of retaliation in criminal law as, at bottom, no other than the primitive, material one of revenge, whose legitimate descendant it is. . . . But let it not be feared that the new movement preaches laxity towards crime. The contrary is the case—even as regards the moral impression."

"Hedda Gabler" is being discussed in most European reviews just now. *De Gids* is no exception. The version noticed is a German translation; but it appears that the play has been acted in Dutch, at the Tivoli Theatre, Rotterdam. "It is," says the reviewer, "as if the various persons in 'Hedda Gabler' stood nearer to us than was the case with those of Ibsen's earlier plays. They do not speak in riddles, and only by exception in easily explained symbols. Whatever revolutionary element (with regard to the conception of the marriage ties) may lie in it, remains—as Ibsen has pointed out—entirely in the background. Ibsen's persons speak and act—not he himself. It is a drama which naturally arises out of mental and social conditions, in which the end of this century, unhappily enough, especially abounds. But, as it is intended for acting, it is only before the footlights that it can appear in its full power and its possible weakness."

Elsevier's *Geïllustreerd Maandschrift* (illustrated monthly) is a new periodical, issued at Amsterdam, which adds new lustre to an ancient name. The cover—typically Dutch, with its hyacinths and tulips, and a distant windmill, seen through golden mist—is distinctly artistic, and the type, paper, and illustrations are all beautiful of their kind. The January number, which opens with a portrait of the young Queen of Holland, contains an article on the artist Charles Rochussen, with specimens from his works, the first of a series of art "Causeries" by A. H. Obreen, and the first instalment of an historical novel ("The Brederos") by the Editor, Dr. Jan ten Brink.

The February number is quite up to the standard promised by this opening. Its chief features are an article, by the Editor, on the late King William, illustrated with reproductions of photographs, and of sketches by Rochussen and others.

THE SPANISH MAGAZINES.

THE *Revista Ibero-Americana* gives (in the foreign section) the conclusion of Tolstoi's "Kreutzer Sonata." "A Causerie" (*Palabreria*) is the title given to a paper by Dr. Thebussem, discussing and criticising the definitions given in the dictionary of the Spanish Academy. Señor Castelar's "Progress of the World" article is interesting as usual, both for matter and literary form. It is difficult to quote; but among the subjects treated of are the position of the French democracy (which he looks upon as having reached the zenith of its power and prosperity)—the Irish Question—the relations between Bismarck and the Emperor William—the religious reaction in Russia—and the internal condition of the German Protestant Church. In regard to this latter topic, he remarks:—"It is the fact that the Protestant religion cannot get rid of an 'extreme right' party, as retrograde as the much-criticised Jesuitry of Catholicism. No Jesuit in Spain, Italy, France, or Portugal would have ventured to undertake the campaign opened against the Jews by the Protestant pastor Stoecker." With regard to recent political changes in Italy, his conclusion is, "The censure passed by the Italian Parliament on Crispi's Government shows the universal desire of Europe for peace and freedom."

THE BELGIAN REVIEWS.

La Société Nouvelle.

Marat as He Was. Dr. Aug. Cabanes.
The Theory of Compensation in Philosophy
after R. W. Emerson. J. Will.
Siegfried. H. Maubel.
Odilon Redon (a portrait). Jules Destrée.
The Scientific Year. Clémence Royer.
Ferdinand Severin (a literary study). Ch.
van Leerberghe.
Daisy (posthumous publication). Max Waller.
Socialism and the Peasants. Fred. Borde.

La Revue Sociale et Politique.

Prospectus of the "Social and Political Study
Society." Couvreur.
The Organisation of Prison Asylums.
P. Heger.
An Inquiry into the General Conditions of
Labour, and especially into Labour Time.
H. Denis and Em. Vandervelde.
Friendly Societies (Results Attained. Reforms
Proposed). Baron t'Kint de Rodenbeke.

Bulletin de la Société Royale Belge de Géographie.

Charles Ruelens (a Biography). Hennepin.
European Turkey and the Balkan States
(continuation). Aug. Couvreur.
Macedon. N. Ghenadieff.
The Physiognomy of the Japanese. Keita
Goh.
The Railways of the World. De Buschere.
An Excursion in the "Campine" Country.
A. Haron.

La Jeune Belgique.

Our First Decade. The Editors.
Confessions of Henry III. of France. A Poem.
A. Guiraud.
A Modern Carthage—The Exchange. G.
Eckhoud.
The Agony of Ghosts. B. Lazare.
Home, After an Exile. A study. Ch. Buet.
The Bel's. G. Destrée.
A Promise. M. Desombiaux.
The Day of the Dead (2nd of November). H.
Kraus.

Revue de l'Instruction Publique.

The Interpretation of a Passage in St. Jerome.
A. Wagnier.
Epigraphy and the Criticism of Texts. T. P.
Waltzing.
On a Passage of Aristophanes. T. Delbeuf.

La Revue Belge.

The Follor Goat (a Breton tale). A. Le Brun.
First Love (a poem). A. du Bois.
Madame de Lamartine (the end). T. Laite.
About French Grammar. A. Brauch.
Taleouay (a poem). E. Rower.
Schiller, the Dramatist. E. Harry.
Anachronism and its School. E. Baes.

L'Enseignement des Langues Modernes.

Our Fifth Year of Publication. T. Hegener.
The Future of Living Languages in Belgium.
T. Hegener. T. Kleintjens.
Auguste Scheler (a biography). Pfeiderer.
Discussions on School Reform. T. Hegener.

La Revue Générale.

The Vagabonds and Dom Bosco. Woerte.
French Wit during the Revolution. L. van
Keymeulen.
Christiane (a tale). Bnne de Bouard.
The Russian Workman. V. Brandt.
Instinct in Animals. M. Lefebvre.
Aunt Irene (a tale). Claude Vincent.
The Abbey of Oirsch. T. de Renette.

THE Belgian Reviews have increased in number since last December, the *Revue Sociale et Politique* being the latest addition. This Review, like the *Bulletin de la Société Royale Belge de Géographie*, is the organ of a society. The fact is that, on a commercial basis, no review can hold its own in Belgium. The first number of the *Revue Sociale et Politique* is very poor, i.e. poor in matter interesting to English-speaking folk. Neither the report of Mr. Paul Heger on Prison Asylums (Asylums for Criminal Lunatics), nor the Labour Questions, treated of by MM. Denis and Vandervelde, nor the paper on Friendly Societies by De Rodenbeke, have a single new fact or idea to offer to the cogitations of Anglo-Saxons.

The *Société Nouvelle* opens with a paper entitled "Marat Intime" (Marat Such As He Was), by Dr. Aug. Cabanes. It is a chapter cut from a book soon to appear, and to be entitled "Marat Inconnu" (the Unknown Marat). It seems that out of one hundred and fifty portraits of Marat not two represent him as the same man. The author believes that only two do him justice. The first portrait was drawn by Boze, and engraved by Beisson. It represents Marat, pistol in hand, turning himself (in the National Assembly) towards the Girondins and exclaiming, "I have to declare that if the decree of accusation were to be promulgated against me, I would blow out my brains on the spot." The second portrait, perhaps the best although the least known, was taken by a deaf and dumb artist, named Deseines, in 1793.

La Jeune Belgique gives us a number three times larger than usual, to which all its ordinary *collaborateurs* have contributed. We are sorry to see that, though this has given it quantity, it has failed in its object, i.e. to give us a taste of the quality of its contributors. Most of those who have written in it—and they are twenty-nine in number—can do better work than is given here. In fact, some of them give a better proof of their quality in other reviews. The only one who has written something of real value in it is Mr. Georges Eckhoud. His "Exchange" (the Antwerp bourse) is the best description that ever appeared of the pandemonium so well known by Englishmen under the name of the bourse.

The *Bulletin de la Société Royale Belge de Géographie* contains a second article by Mr. Couvreur on the "Balkan States and European Turkey," in which he openly states his belief that Greece must in the long run get possession of Constantinople. Few numbers of the *Bulletin* have ever been so rich in first-class information. The article of Mr. Ghenadieff on "Macedon" is a storehouse of facts to beat the unspeakable Turk with. The paper by Mr. Keita Goh on the "Physiognomy of the Japanese" is a valuable contribution to ethnography.

The *Revue Générale* contains an article by Mr. Woerte, which is mainly directed against official interference in matters of charity. In the "Russian Workman," Mr. V. Brant gives us a picture well worthy of a careful examination.

THE SCANDINAVIAN MAGAZINES.

Dagny.

Published by the Fredrika-Bremer Society, Stockholm. Yearly subscription, 4 kr.
Fredrika-Bremer and her Life's Work.
 Mamsell Fredrika. A Christmas Story, Selma Lagerlöf.
New Year's Day, 1866. A Poem. K. A. Melin.
Two Songs from "Veronica." Charlotte Lindholm.
A Mother to her Son. A Sixteenth Century lett. r. Ellen Frica.
Stockholm as a Great City. Cecilia Haern.
Reviews:
 Under the Pines. Alfild Agrell.
 Fiction and Reality. Helena Nyblom.
 The Fairest Isle of the Mediterranean. M. Anholm.
Communications from the Fredrika-Bremer Society.
Notes on the Women's Suffrage Question.

Nordisk Tidskrift.

Published by the Letterstedt Society, Stockholm. No. 1. Yearly Subscription, 10 kr.
The Portraits found in Fajlöm. (Illus.) Victor Rydberg.
The Family Vorontsoff. Tanja Rajevski.
Henrik Ibsen in England. Jon Stefansson.
Fal's "Critical Days," reviewed by Hildebrand Hildebrandsson.
Popular Paintings. Georg Göthe.
From the Primitive Ages. G. Lindström.
Researches in Germanic Mythology. Victor Rydberg. Reviewed by A. U. Bath.
Reviews of Edward Fredin, Daniel Fallström and Karl Tavaarjerna.
Scepticism as a Leader in Religious Movements after the Reformation.
New Stockholm in 1880.

Tilskueren.

Published by N. Neergaard. Copenhagen, Denmark. Yearly subscription, 12 kr.
Great-small. New Year's Poem. Holger Drachmann.
Impressions from Paris. Georg Brandes.
Ulf Brynulf's Posthumous Papers. The First Love. Holger Drachmann.
Some Writings of J. P. Jacobsen. The Market Scene from "Mogens." Monomani (an Arabesque). The Lunt Rhyme.
The Three Oldest Chapters of the Koran. Betty Borchsenius. Herman Bang.
Some Remarks on the Ale-Jax. A. Leigh Smith.
The Golden Age of National Liberalism. N. Neergaard.

Samtiden.

Published by J. Brunchor and Gerhard Gran, Bergen.
 Yearly subscription, 5 kr.
Buddhism, the World's Salvation. H. C. Hansen.
A Theft.
An Age of Discontent. (From the *Contemporary Review*.) James Bryce, M.P.
Why Do the Large Towns Grow so Fast? Ulrik Sverdrup.
Ola Hansson. Hjalmar Christensen.
Henry George's Theory of Economy. Oskar Jaeger.
Literature. Gerhard Gran.

A good half of this month's *Dagny* is devoted to eulogistic remembrance of Fredrika Bremer. Twenty-five years have faded into the past since Fredrika was gathered to the host of other good spirits who once lived and moved and had their being in this world, which has seen so much of change and improvement while they have been mouldering away in their now almost forgotten graves. For a fact it is, and a sad one—Fredrika Bremer is little talked of, less read. She was a sensible, strong-minded, strong-hearted woman, and her books, as a matter of course, are well worth reading, though the push-and-go novels of our period have left them far behind as regards excitement. She was born in Twoola, near Abo, in Finland, of fashionable and rather narrow-minded parents. Embittered as her youth was, on the one hand by the sternest despotism, on the other by the meanest conventionalism, it would have been small wonder if Fredrika Bremer's clever mind had gradually been crushed into a mere dead mass of grey matter. They thought more in those days of woman being taught to curtsy gracefully than of the possibility that even she might have or desire another, and possibly higher, mission in life than to bear children, make gruel, and die. To a woman of Fredrika Bremer's mind and stature of soul, the life she lived must have been filled with Tantalic tortures. Figure to yourselves a creature thirsting for knowledge and power of good—longing to know God, humanity, and the world—having her ears stuffed hour by hour with the fashionable platitudes and nonsensical etiquette of her day. She must eat little in order to have a "slight, sylph-like figure." It was wrong for a young girl to take walks abroad. If she wanted exercise she could go through a set of calisthenics with the aid of a couple of chairs. An hour each day must be devoted to learning the art of conversation and to playing chess, taking care always, for courtesy's sake, to let the opponent win. "They crowded my head," writes Fredrika, "with beautiful maxims on the evils of vanity, while doing their best to plant vanity itself in my heart." In 1821 the Bremers set out on a grand tour through Europe in covered vehicles. Fredrika kept a diary at the time, and bitterly she confides to it her longings for peace and liberty to study the glories of nature shut out from her view by the hated vehicles that seemed to carry with them the clouded sky of her everyday life. Nine years later, she writes to her sister, "I should have liked to continue my writings, but here it is impossible. All my strength, my animation, my ideas are rolling." "I have written," says Fredrika, later on, "for the lonely. I have wished to show them that even beyond the borders of matrimony, they may have a mission and fulfil it. . . . If they leave to the world offspring of flesh and blood, or offspring of their noblest thoughts only, children of their minds and souls, it is all the same. In either case they have borne fruit and bloomed for heaven and earth alike." Fredrika Bremer was an old maid. Even to-day we are not without a ready sneer for the spinster—the withered branch. It might be good at such moments to remember the old maid whose soul conceived so many noble thoughts and left as its offspring "Hertha," the best, perhaps, of all her works, breathing as it does all her wistful aspirations and patient sufferings.

Tilskueren is full of interest, containing a good and rather exciting chapter entitled "The First Love," from the novel "Forskrevet." The three oldest chapters of the Koran—96, 74, and 111—are given with explanatory notes. They are in rhyme, and very quaint sounding. The last—a five-lined curse on Abu Lahab—is certainly vindictive enough.

Nordisk Tidskrift contains a chapter from a novel called "The Family Vorontsoff," written by a very clever Russian authoress, Tanja Rajevski. This lady, by the way, died a few weeks ago (9th February), at the age of thirty-seven. Her real name was Sonja Kowalevski. At fifteen years of age she was a student at Heidelberg. In 1883 she became Professor of Mathematics at Stockholm.

"Buddhism, the World's Salvation," is the only article of any particular interest in this month's *Samtiden*.

POETRY IN THE PERIODICALS.

Catholic World. February.
Second Light. K. Tynan.

Cosmopolitan. February.
The Daisy. (Rondeau.) Lee Woodward.
A Journey. Ellen Burroughs.

Esquiline. February.
On a Wet Day. F. Sacchetti.

Fortnightly Review. March.
Inscriptions for the Four Sides of a Pedestal
A. C. Swinburne.

Good Words. March.
Three Streets. Bishop Boyd Carpenter.

Harper's Magazine. March.
March Days. R. E. Burton.
Moods. Six Poems. W. D. Howells.

Lippincott's Monthly. March.
Old Age Echoes. Walt Whitman.
A Fanatic. Henry Collins.

Nationalist. February.
A Common Story. A. C. Stoddard.
Winter Wheat. J. W. Benham.

New England Magazine. February.
They Turned Her out in the Street. Fred.
de Vine.
Disillusioned. W. Larremore.
William Morris. A. E. Cross.
My Two Friends. S. W. Foss.
Impossible. H. P. Kimball.

New Review. March.
Song. Lord Tennyson.

Scots Magazine. March.
Sonnets. Patrick Proctor Alexander.

Scribner's Magazine. March.
In Early Spring. Edith M. Thomas.
My Friend. A. S. Hardy.
Paraphrase of Horace IV. 7. —To Torquatus.
D. G. Mitchell.
Youth and Age. C. P. Cranch.

Sydney Quarterly. December.
The Folly of Retrospection. C. A. Turner.

Tinsley's Magazine. March.
The Poet's Dream. A. Horspool.

MR. HENRY COLLINS, in *Lippincott's*, has a short poem entitled "The Fanatic" :—

A young knight made his battle-cry—
"I'll fight the evil till I die!"
And forth he rushed with heedless might
To do his battle for the right
And recklessly he laid about.
And ruthlessly, and felt no doubt,
But blindly struck whate'er he saw
That seemed to him to have a flaw.
At length a doubt came to his mind:
He paused, and turned, and look behind.
Alas! too late he understood
How deftly mingles ill with good.
With swimming eye, with reeling brain,
He saw the good that he had slain.
Himself seemed evil to him now,
And then he thought upon his vow.
And, lo, the warrior lay at rest,
With his own dagger in his breast!

In the *Century* there is a sonnet by Celia Thaxter entitled "Moonlight" on a picture by Childe Hassam :—

The salutation of the moonlit air,
Night's dewy breath, the fragrance of the brine,
The waste of moving waters everywhere,
The whispering of waves—a hush divine—
Leagues of soft murmuring dusk to the sea's rim,
The infinite, illimitable sky,
Wherein the great orb of the moon on high
In stillness down the quiet deeps doth swim:
Behold the awful beauty of the night,
The solemn tenderness, the peace profound,
The mystery—God's glory in the light
And darkness both—his voice in every sound!
Be silent and behold where hand in hand
Great Nature and great Art together stand!

Wilson's *Photographic Magazine* quotes from the *Yankee Blade* the following American verses of the "Psalm of Life," from which I quote the following three stanzas :—

Get a wiggle on, my lad,
Don't walk at a funeral pace;
Don't stand lazy, moping, sad;
Don't sit with that drowsy face.
Hustle around, and do your share,
In the town, or in the bush,
Rustle here, and bustle there;
Hustle, rustle, bustle, push.
Get a wiggle on, my lad;
Get a bustle in your talk;
Get a rustle on; get mad;
Get a hustle in your walk.

Mr. Swinburne publishes in the *Fortnightly* for March, inscriptions for the four sides of a pedestal to Marlowe. The following is the first :—

Marlowe, the father of the sons of song
Whose praise is England's crowning praise, above
All glories else that crown her, sweet and strong
As England, clothed with light and fire of love,
And girt with might of passion, thought, and trust,
Stands here in spirit, sleeps not here in dust.

ART IN THE MAGAZINES.

Magazine of Art. March. 1s.

"The Prodigal Son." J. M. Swan. Ph to-
graving by H. Riffarth.
In Memoriam: Charles S. Keene, 1823-1891.
M. H. Spielmann. With Portrait.
The Modern Schools of Painting and Sculpt-
ture, as illustrated by the "Grands Prix"
at the Paris Exhibition.—Austria-Hungary,
Russia, Italy, and Spain. (Illus.) Claude
Phillips.
Studies in Illustrated Journalism.—The Rise
of the Comic Paper. David Anderson.
Lord Armstrong's Collection of Modern Pic-
tures.—I. (Illus.) E. Rimbault Dibin.
Fuseli's Milton Gallery. Alfred Beaver.
The English School of Miniature Art, with
special reference to the Exhibition at the
Burlington Fine Arts Club. (Illus.) J. L.
Probert.
The Life Work of Barye. (Illus.)

Portfolio. Mar. 2s. 6d.

Beata Beatrix. Etching after D. G. Rossetti.
Portrait of a Man. By Frank Hals.
The Bridge of Alcántara. Etching by H.
Macbeth-Raeburn.

Art Journal. 1s. 6d.

"The Dog in the Chamber." Etching by
James Dobie, from the picture by Walter
Hunt.
François Flameng. (Illus.) G. Cain.
The Alhambra Palace.—I. (Illus.)
The Pilgrims' Way.—II. (Illus.) Mrs. H. Ady.
Sir Frederic Burton, of the National Gallery.
(Illus.) J. F. Boyes.
Progress of the Industrial Arts.—II. Lace.
(Illus.) C. L. Hind.
Charles Samuel Keene. (Illus.)

English Illustrated Magazine. Mar.

Frank Short and William Strang. Illustrated.
F. Wedmore.

Good Words. Mar.

Japanese Art. Illus. Prof. R. K. Douglas.

New England Magazine. Feb.

The Old Masters of Boston. With Portraits.
Samuel L. Gerry.

Deutscher Hausschatz. Heft 6.

Portraits of Mummies Discovered in the
Fayum.

deutsche Rundschau. Feb.

Some New Observations by a Painter. O.
Knille.

Die Gesellschaft. Feb.

Rudolph Maillon, Sculptor. With Portrait.
F. Hammer.

Velhagen und Klasing's Neue Monats- hefte. Feb.

Reinhold Begas, sculptor. With Portrait and
other Illustrations. Adolf Rosenberg.

Vom Fels zum Meer. Heft 6.

"A Schubertiade." After the Painting of H.
Temple.

Elsevier's Geillustreerd Maandschrift. 1s. 8d. Jan.

Portrait of the Queen of Holland. With Poems
by Nicolaas Beets and H. J. Schimmel.
Charles Rochussen. With Portrait and other
illustrations.

Among the Ancient People. With Sketches
by B. L. de Leao Laguna. E. van Tsoe
Meiren.

Feb. F. H. Kaemmerer. With Portrait and other illustrations.

Magazine of Art.—The best thing in this magazine is the Study in Illustrated Journalism, entitled, "The Rise of the Comic Paper," by David Anderson. The regular comic press, says the writer, dates from the year 1832, or about the time of the great Reform Bill, though *Punch* did not see the light till 1841.

The Portfolio is noticed on another page.

Art Journal.—Georges Cain has an interesting sketch of François Flameng and his pictures in the Sorbonne. When a picture idea comes to him, Flameng, says his critic, lights his pipe, stretches himself on a sofa, and turns his ideas well over in his mind, never stopping till his picture stands clearly before his eyes. He lives in the Rue d'Armaillé, in a big house filled with curiosities, and the works of ancient and modern masters. The obituary notice of Charles Keene makes out that the artist died at Hammersmith and at Chelsea.

There is a very wonderfully illustrated article on "Frank Short and William Strang," by Frederick Wedmore, in the *English Illustrated*. Frank Short and William Strang are etchers whose treatment of Scripture subjects are as original as Gay, the Russian artist. Mr. Strang's "Last Supper" is even more brutally realistic than that of the Russian artist.

Those interested in Japanese art will find some reproductions of Hocosei's woodcuts in the same magazine by Roderick Mackenzie, in an article entitled "A Day in Kyoto." There is another copiously illustrated paper on Japanese Art in *Good Words* for March.

Velhagen.—Reinhold Begas, whose design for the National Monument to the memory of the late Emperor William is, it has been stated, to be executed, finds an appreciative critic in Adolf Rosenberg. The illustrations include the Berlin Schiller Monument, the Emperor Frederick Monument in the Friedenskirche at Potsdam, and the Fountain for the Schlossplatz at Berlin; busts of the late Emperors William and Frederick and the reigning Emperor, Prince Bismarck, Count Moltke, and Adolf Menzel; besides his "Pan and Psyche," "Venus and Amor," "Mercury and Psyche," and numerous other marble pieces.

Vom Fels zum Meer.—Franz Schubert's life was a struggle with poverty; it was passed in poor circumstances, and just as his charming songs were beginning to find recognition, he died. A light in his path, however, was the friendship of such men as the dramatist Eduard Bauernfeld, the painter Moritz von Schwind, the composer Franz Lachner, and many other talented artists. These young people met regularly and entertained each other with music, readings, etc. Schubert's compositions were frequently performed, and though the composer seldom took any part himself, he was evidently the centre of the circle. These evenings were held mostly at Schubert's house, or at Count Spaun's, and were known as Schubertiaden.

Gazette des Beaux Arts.—The principal illustrations of the *Gazette* for February are given to the statue of Victory discovered by M. Champoiseaux in the island of Samothrace in 1863, and known to all visitors to the Louvre by the position of honour which it holds at the top of the grand staircase, where it stands upon the original pedestal brought for it with infinite trouble from Samothrace about ten or eleven years ago. The illustrations include sketches of the various restitutions which have been proposed and executed in models of the mutilated statue.

Elsevier.—In *Elsevier*, for January, there is a beautifully illustrated article on Charles Rochussen, the foremost living Dutch artist in water-colours. Among the drawings reproduced, not the least interesting is one of Cardinal Wiseman at the great Exhibition of 1851. Another excellent paper which calls for special notice, is Mr. Van Tsoe-Meiren's, on the "Jewish Quarter of Amsterdam." In the February number, the art "Causerie" deals with F. H. Kaemmerer, who, though a Dutchman, is settled at Paris, and makes French scenes and costumes of the Directoire period his speciality.

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THE MUSICAL MAGAZINES.

Magazine of Music.

The Tonic Sol-fa College. (Illus.)
"Ivanhoe." Portraits of Miss Macintyre and
Sir Arthur Sullivan.
Remenz. H. R. Haweis. Portrait.
An Irish Contralto (Mdlle. Helene Maurelli).
Miss Amy Sherwin. Biography and Por-
trait.

Monthly Musical Record.

The Letters of Richard Wagner. Fr. Niecks.
Portrait Sketches from the Life. Spohr.
The Pianoforte Teacher. Herr Pauer.
Music. Lachner Siesta for Violin and Piano.

Musical Age.

Musical Education. Robert Machardy.
Incident in the Life of Gounod.
The Elocution of Instrumentation.
The Winbourne Choral Society. (Sarcastic
Sketch.)
Practical Hints on Elocution. Oliver Cooper

Musical Herald.

Mr. William Shakespeare. Portrait.
Humorous Pianoforte Music. F. G. Edwards.
The School Music Question. John Evans.
Music. "O tender green of early spring."
(Schumann).

Musical Opinion.

The Songs of Schubert. J. Matthews.
English Music and English Orchestras.
A Day with Mendelssohn. J. F. Rowbotham.
Making of Sound in Organ and Orchestra.
Hermann Smith.

Musical Times.

First Performances—"St. Paul." F. G. Ed-
wards.
The Great Composers—Wagner. Joseph
Bennett.
A Famous First Night—Gounod's "Faust."
Sonnets to the Masters—Gluck and Haydn.
Joseph Bennett.
Music—Madrigal: "Adieu, Sweet Amarillis."
Wilbye.

Nonconformist Musical Journal.

The Choral Conductors' Alliance.
Music at Clapham Congregational Church.
(Portrait of Organist.)
The Hymn Tune as a Theme for Extemporisa-
tion. O. A. Mansfield.
A Reminiscence of Jenny Lind.
Music in the Scottish Churches.

Orchestral Times and Bandsman.

The Orchestra of the Royal College of Music.
Band of the Goldstream Guards.
Chinese Music.
The Violoncello. C. Hoby.
Mr. Walter Slaughter. Portrait.

Harper's Magazine. March.

Nationality in Music. F. Korbay.

Ladies' Treasury. March.

Examination in Music.

Parents' Review. February.

How Parents may Help the Music Teacher.
C. Templeton.

Scribner's Magazine. March.

A Remarkable Musical History: Mozart.
(Illus.) W. Pole.

Deutsche Rundschau. February.

Berlin Music Life. H. Welter.

In the *Herald's* chatty article on "Mr. William Shakespeare" (yes, that is the name!) we find much that is of interest to singers. Mr. Shakespeare, who is one of the busiest voice-trainers in London, thinks that out of one hundred voices accepted at academies ninety ought to be sent away as being not physically capable of producing the grand effects required, even if they were trained. We have no "classes" of voices nowadays. Having to sing at once dramatic music from the first kills the young singer. The large concert-halls are at fault, but not that so much as the decay in the quality of the school of singing, and the money-making which tempts the aspirant to try to exceed his powers. If a person sings rightly, that is, with ease, and with force of breath controlled, he can do no more in the large hall than he can do in the small—the voice is precisely the same. The first difficulty with the singer is the command of breath in the production of tone; the second development of feeling. To sing with the larynx in lithe unconscious freedom is the main thing, and this depends chiefly on a right control of the breath. As to nervousness, the great drawback of the young vocalist, the only remedy is for the worker to thoroughly understand what he is trying to do, so that he may gain confidence in his art. Also to accustom himself by many failures to stand and give his average. "You can only give an average of your abilities before the public. You are overcome by the natural trepidation of being in a strange position, but with success the nervousness goes away. Mr. Shakespeare himself went to Leipzig as a student, but he did not think much of the training there, and does not advise pupils to go. Education in England is, however, more expensive, and unless the pupil goes in for a good training and frequent lessons he will not achieve much. The strongest recommendation in favour of Continental training is, that "you are simple in living, cannot make money, and therefore have time for study." The paper, we should add, is illustrated by an excellent portrait of Mr. Shakespeare.

All friends of the Tonic Sol-fa movement, and, indeed, lovers of music in general, will be interested in the very full account given of the history and working of the system in the *Magazine of Music*. This year marks the completion of half a century of propagation, which commenced in 1841, when the Rev. John Curwen, then an obscure Congregational minister, began his life-work. The sound of Jubilee is already in the air, and it will reach its full diapason on July 18th next, when at least twenty thousand singers will join voices at the Crystal Palace, and form the largest body of trained vocalists that will have been heard in one choir in these isles. It is impossible to estimate the good that Sol-fa has done for the masses. It is really the Salvation Army of music, and the story of its successes in congregational singing, temperance work, Sunday schools, home and foreign missions, and many other philanthropic movements, as well as in general musical life, is both worth writing and reading. One of the dreams of John Curwen was that the people should be able to read music as they read their newspapers, and the realisation of this wish has now in large measure been attained.

The *Musical Times* this month is strong on the subject of first performances, separate articles being devoted to the initial productions of "St. Paul" and "Faust." Mendelssohn's first oratorio was given to the world at Düsseldorf in May, 1836, the composer himself conducting. "My feelings," says the great master, "were singular; during the whole of the rehearsals and the performance I thought little enough about directing, but listened eagerly to the general effect, and whether it went right according to my idea, without thinking of anything else. When the people gave me a flourish of trumpets or applauded it was welcome for a moment, but then my father (then recently dead) came back to my mind, and I strove once more to recall my thoughts to my work. Thus during the entire performance I was almost in the position of a listener, and I tried to retain an impression of the whole." Some of the soloists did not get their parts till close on the final rehearsal, and in this connection an amusing incident is recorded. The words of one recitative had not been very distinctly written, and at the passage, "When the heathen heard it they were glad (*froh*)," the soloist sang with great vigour, "When the heathen heard it they were saucy (*fresh*)." In spite of the solemn mood of the listeners, this humorous perversion of the text caused roars of continued laughter, in which Mendelssohn heartily joined.

SOME FOREIGN MILITARY PERIODICALS.

FRENCH.

Journal des Sciences Militaires.

Letters on Smokeless Powder and the Methods of War (concluded). General Clément.

The Campaign of 1814: The Cavalry of the Allied Armies during the Campaign of 1814 (continued). Commandant Weil.

The Great Questions of the Day (continued). Commandant Nigote.

On the Organisation of Masses and their Employment.

Souvenirs of the Tonkin Campaign, XIII.; Kylua—Retreat from Lang-Son. Captain Carteron.

The Siege of Pylos. Admiral Serre.

Revue Maritime et Coloniale.

Theoretical Explanation of Eclipses of the Sun. (7 plates.) Professor Jaffré.

An English Naval General Staff. Translated from the *United Service Magazine*.

The Virgin Islands. Rear-Admiral Réveillère.

The War Navies of Antiquity and the Middle Ages (continued). (illus.) Admiral Serre.

Revue Militaire de l'Étranger.

The Gross and Net Effective of the German Army.

The Horse Conscription in Russia.

Classes and Categories of the Italian Army, 1891.

Revue du Génie Militaire.

Report of the Engineering Sub-Committee charged to Examine and Study Objects, Products, Apparatus, etc. of Interest to the Army at the Exposition Universelle, 1889. III. Electricity:—Dynamoes, Batteries, Accumulators, Lamps and Projectors. (50 figs.)

Flat-terraced Roofs in Wood Cement. (5 figs.)

Provisional Practical Field Work. Instructions for the use of Infantry Troops. 9th August, 1890. (7 figs.)

Spectateur Militaire.

Musketry Instruction in the 16th Army Corps.

The Reorganisation of the General Staff.

Dahomey Warfare (continued).

The Annuaries of the French Army, 1819-1890 (continued).

The Colonial Army.

The Armed Nation: from the German Baron von der Goitz.

La Marine Française.

The Maritime Inscription Committee.

Text of the Bill on Promotion and Distribution of the Crosses of the Legion of Honour in the Naval Service.

Reforms in the personnel of Naval Officers: the Naval College.

The late Admiral Aube and Submarine Navigation.

GERMAN.

Internationale Revue über die gesammten Armeen und Flotten.

Germany—The Mannesmann Method of making Tubes, and its significance for Military Purposes. The Gruson Experimental Trials, September, 1890.

Austria—The Austro-Hungarian Army at the end of 1890, and the Question of its Peace Strength. Cavalry in future Wars (continued): Colonel W. von Walthoffen. The Conduct of Modern Naval Warfare (concluded).

FRENCH.

Journal des Sciences Militaires.—General Clément's concluding article on "Smokeless Powder" deals with the rôle of artillery, and with the influence of political action in the preparation for war. Unless the political action is continuous, it becomes extremely difficult to ensure unity of purpose either in the objects to be attained, or in the preparation and employment of the full resources of the country for war. This difficulty becomes all the greater when the naval and military forces are under separate Ministers. Where the system of government is autocratic, and the Chief of the State is also supreme chief of the land and sea forces, continuity of purpose and action can be easily maintained, but in democratic countries it can only be approximately attained by appointing a Minister of National Defence, or a Committee of Preparation for War; or perhaps, in France, by conferring on the Chief of the State less passive functions, and making him the real Chief of the Army. In the "Great Questions of the Day," Major Nigote pictures the battles of the future with smokeless powder as invisible, where the object of each party will be to see without being seen. The introduction of smokeless powder will greatly facilitate ambushes and materially hamper minor tactical operations. On the battle-field the army which first takes up its position and has time to put its forces under cover will acquire an immense moral superiority over its adversary, whose movements will be embarrassed by a fire the origin of which he is unable to discover. The attack of a position in the field will somewhat resemble the attack of a fortress; for, as soon as the zone is reached which is swept by the infantry fire of the defence, advance in the open—except under peculiarly favourable conditions—will be impossible. When this dangerous zone is once reached, the attacking troops must—when not favoured by the conformation of the ground—resort to entrenchments, in order to move up under cover to a position whence the final assault can be delivered, which will most probably be either at daybreak or nightfall. These operations will require time, so that a first-class battle will probably be an affair of days. Altogether, Major Nigote seems to be of opinion that the introduction of smokeless powder will prove to be the revenge of the defensive over the offensive, and that the infantry soldier will have not only to be a good shot, but a good navy to boot.

An artillery officer, in the article "On the Organisation of Masses and their Employment," advocates that the territorial troops should be kept entirely distinct from the active army. It would be altogether illogical to expect improvised troops to undergo the same fatigues and privations as seasoned soldiers; and to incorporate them, either individually in the ranks, or in corps, in the active army, would not only be to demand from them more than they are capable of rendering, but would materially weaken the efficiency of the fighting line. The organisation of the active troops should differ as little as possible from that in force during peace, and their task should be to do all the manœuvring, and to engage the enemy in combats of a demonstrative character entirely with their own resources; whilst the culminating event would be produced by the entry into line of the territorial, troops who would operate principally by their numbers, after the active troops had sufficiently prepared the way for the decisive attack. These reserves should consequently be organised in separate corps, and should not be in the hands of the commanders of army corps composing the first line; otherwise they would inevitably be fatally drawn into the line of fire, in consequence of the enormous number of men and munitions which these demonstrative combats, lasting perhaps over days, would absorb. They should march well in rear of the active corps, which is the most favourably situated for passing to the decisive action, and should only be pushed to the front at the moment when it is desired to produce on a given point the effect of masses, which is all that should be demanded of them. The writer makes some excellent suggestions as to the employment of artillery well in advance of the army, to prevent the action of the advance guard from prematurely forcing a general engagement.

Some idea of the value of the "Report of the Engineering Sub-Committee," which appears in the *Revue du Génie Militaire*, can be formed from the fact that no less than forty-five dynamos are

England—The Loss of H.M.S. *Serpent*.

Russian—The Russian People and Army (concluded). Otto Wachs.

France—The Furnishing of Supplies to Armies in the Field.

Jahrbücher für die Deutsche Armee und Marine.

Tactical Retrospects on the Battles of the Franco-German War, with Special Regard to Artillery: Events on the Loire, 10th-23rd November, 1870.

The Landwehr before Strasburg, September, 1870 (continued).

On the Activity and Employment of Cavalry in the War of 1866 (continued). Major Kunz.

Records of the Prize-Essay Competitions for Prussian Artillery Officers, 1837-1877 (continued). Major-General Wille.

The Individual Training of the French Infantry Soldier for the Fight.

Considerations on the State of the Navy.

Fixity of Land Tenure and its Moral Influence on the Army. Major Scheibert.

AUSTRIAN.**Mittheilungen aus dem Gebiete des Seewesens.**

The Law of Storms in the Eastern Seas. W. Döberck, Director of the Hong-Kong Observatory.

The North Sea and Baltic Canal.

The Italian Naval Budget, 1st July, 1890-30th June, 1891.

The German Naval Budget, 1891-2.

The United States Triple Screw Cruiser, No. 12, and new type of Harbour Defence Ramship. (Illus.)

Historical Account of the Austro-Venetian War Navy, 1797-1802.

ITALIAN.**Rivista Marittima.**

The Electric Light Installations on board ships of the Italian Navy. Lieutenant Pouchain.

The German Mercantile Marine. III. Eighteenth century. Salvatore Raineri.

Modern Naval Tactics. IV.—The Naval Battle (3 plates). Lieutenant Ronca.

The Gyroscope. (Illus.) Lieutenant Corse.

A Month in Ceylon (continued). The Theosophical Society and Buddhism. Dr. Kho.

The Chilean Armoured Ship. Captain Prat. (Illus.)

Rivista di Artiglieria e Genio.

The Relationship between War Operations on Shore and Afloat. Lieutenant F. Porta, R.A.

General Considerations on Fortifications: Principal Elements for a System of Defence. (4 plates.) Captain E. Rocchi, R.E.

The Mannesmann Process for the Construction of Metal Tubes. (Illus.)

The Humbert I. Hospital in Turin. (6 plates.) German Field Artillery Material. (Illus.)

The Austrian Mannlicher Rifle, and other Repeating Rifles.

SPANISH.**Revista General de Marina.**

Suggested Reforms in the Pay of Naval Officers.

Recent Progress in the Navies of Europe, from the *Revue d'Armes Militaires*.

Modern Navies and Future Wars.

Oceanography (continued). (6 figs.)

The Krupp Experiments with 29 c.m. Howitzers.

The Trouvé Electric Gyroscope. (Illus.)

The Armour-plate Trials at Annapolis. (Illus.)

figured and described in the text. A good illustration is also given of the 1.50 metre Mangin projector, which gives an intensity of light six times as great as the 0.90 metre projector, hitherto—with the exception of Schuckert's 0.93 metre—the largest projector used for search lights. The *Revue* also contains the official text of the New French Instructions for Field Works, and a description of the process adopted in the construction of the flat roofs now in such favour for public buildings in Germany.

GERMAN.

In the *Jahrbücher für die Deutsche Armee und Marine* the three first articles are chiefly of interest to the students of military history, whilst the contents of most of the others may be inferred from their titles. In "Fixity of Land Tenure and its Moral Influence on the Army," Major Scheibert considers that the agglomeration of workmen and journeymen in the large centres of population is having a prejudicial effect on the quality of recruits for the army, and is deteriorating the physique of the nation. He advocates the passing of a "Homestead Act" to facilitate workmen acquiring small properties away from the towns. He is, however, strongly against the splitting up of the property, and would only allow it to descend to a single heir.

In the *Internationale Revue über die Gesamten Armeen und Flotten* Colonel von Walthoffen has a good deal to say about the employment of cavalry in 1866 and 1870, and is far from admitting that the days of cavalry charges on the battle-field are numbered. Whilst human nature remains as it is the moral effect of cavalry properly handled will always be great against shaken infantry, even when armed with the new rifles; but it will have to be used in masses—principally for flank attacks. Like the flint which requires the sharp steel to develop its latent fire, so with cavalry: everything will depend on the skill and resolution of the cavalry leader, who must be prompt to act with decision on his own responsibility, and not to wait for orders. "Of all faults that can be committed, only one is dishonourable—inaction."

ITALIAN.

The *Revista Marittima* opens with an article by Lieutenant Pouchain, which gives interesting particulars of the extensive use made of the electric light on board the ships of the Italian navy. Special pains were taken to insure a uniform system of installation as free from complications as possible; and after repeated experiments with various patterns the type of dynamo which has been finally adopted throughout the service is the Victoria, of 65 volts, in four sizes, 300, 200, 150, and 100 amperes. Some few of the older and smaller vessels, however, still retain the Pacinotti-Gramme machine. The larger ironclads carry six fixed and two auxiliary search lights, and nearly all the ships of the fleet are fitted with incandescent lamps for interior illumination. A carefully drawn-up table, which accompanies the article, shows at a glance the number and class of dynamos which each ship carries, and the amount of current available for search lights and incandescent lamps respectively. "Modern Naval Tactics" and "A Month in Ceylon," are both good, whilst the short description of the "Chilian Armoured Vessel," *Capitan Prat*, which was launched by the *Société des forges et Chantiers de la Méditerranée*, on 20th December last, gives details of this ship's formidable offensive powers. The principal armament consists of four 9½ inch and eight 4½ inch Canon guns—the latter quick-firing—worked by electricity. These are arranged in such a way that three of the larger and four of the smaller guns can be fired either right ahead when chasing, or right astern when the ship is obliged to show her heels.

The *Revista di Artiglieria e Genio* is, as usual, profusely illustrated, and full of interesting subjects. In "The Relationship between War Operations on Shore and Afloat," Lieutenant Porta considers that the next naval war will see the Treaty of Paris thrown to the winds, and that the war will be essentially one of privateers and cruisers. General actions will probably be avoided by the weaker side; and, if they take place, the effect of a great naval victory will not be so far-reaching as those of the Nile and of Trafalgar, which practically gave England the command of the seas. He deprecates the idea of fettering the action of the fleet by the presumed necessity for looking after the defence of the coasts, which are not so open to hostile descents, at any rate at the beginning of hostilities, as some writers pretend, and thinks the forts are well able to look after themselves.

THE NEW BOOKS OF THE MONTH.

NOTICE.—For the convenience of such of our readers as may live at a distance from any bookseller, any Book they may require, whether or not it is mentioned in the following List, will be forwarded post free to any part of the United Kingdom, from the Office of the REVIEW OF REVIEWS, on receipt of Postal Order for the published price of the Book ordered.

ART.

ANONYMOUS. **The Satires of Cynicus.** (D. R. Duncan.) Large 4to. Cloth. Price 10s. 6d.

A very clever selection of hand-coloured pictorial satires on our social system. The author, who is a good draughtsman, has added some pungent verses, which are calculated to make a great many people uncomfortable, for he seems to have something to say on every abuse of the present day.

BIOGRAPHY.

LANGTON, ROBERT. **The Childhood and Youth of Charles Dickens: With Retrospective Notes and Elucidations from his Books and Letters.** (Hutchinson and Co.) 8vo. Cloth. Pp. xx. 260. Numerous illustrations. Price 5s.

Mr. Langton privately published an interesting little volume on this subject in 1883. Since then much new information concerning the youth of Dickens has come to light, all of which is incorporated in the present work. It is a book which lovers of the great novelist will turn to with interest, and one which the literary historian cannot affect to despise.

MCCARTHY, JUSTIN, M.P. **Sir Robert Peel.** (Sampson Low, Marston and Co.) 8vo. Cloth. Pp. viii. 176. Portrait after Lawrence. Price 3s. 6d.

This is the latest volume in the "Queen's Prime Ministers" Series. No man is better qualified to write a pleasantly readable account of Peel's career than the author of "A History of Our Own Times," and fortunately for the series, recent political events have not prevented him from successfully carrying out the task which he undertook.

MERIVALE, HERMAN, and FRANK T. MARZIALS. **Life of W. M. Thackeray.** (Water Scott.) 8vo. Cloth. Pp. 248. xxiv. Price 1s.

This is a somewhat disappointing book. Mr. Merivale is too gossip, while Mr. Marzials, who might have produced a very good monograph, only writes about half of the book. But, pending the production by Mrs. Richmond Ritchie of a really authoritative account of her father's career, such books deserve to be welcomed and read. This latest addition to the "Great Writers" series contains some interesting anecdotes and an excellent bibliography.

RIGG, REV. JAMES H., D.D. **The Living Wesley** (Kelly). 8vo. Cloth. Pp. 230. Portrait. Price 3s. 6d.

No man is more "written up" than during the period which immediately follows his death, or during that which coincides with the hundredth or two hundredth or three hundredth anniversary of his birth or death. Numerous books on Wesley will, of course, mark the centenary celebration of his death. Dr. Rigg catches time by the forelock with a revised and enlarged edition of "The Living Wesley," first published some years ago. The supplementary chapter on the progress of Universal Methodism during the century since the death of Wesley is interesting.

WILLIAMS, MONTAGU, Q.C. **Later Leaves.** (Macmillan and Co.) 8vo. Cloth. Pp. 424. Portrait. 15s.

This book is not easy to classify; but the fact that it contains "further reminiscences" gives it an autobiographical character, which will justify its inclusion in the present section. These reminiscences are scarcely up to the mark of those which appeared in the preceding volume, but they are interesting and readable in the main. Nearly half the book is devoted to a discussion of "darkest London" and its problems, which Mr. Montagu Williams views in the light of an East End magistrate.

BOOKS OF REFERENCE.

BOURNE, WILLIAM. **Handy Assurance Manual 1891.** (12, Paternoster Row.) Crown Paper. Pp. 230. Price 1s.

A wonderful amount of statistical and other information relating to the different Insurance Companies is to be found in this small volume.

FLÜGEL, DR. FELIX. **A Universal English-German and German-English Dictionary.** (Asher and Co., 13, Bedford-street, Strand.) Parts I. and II. Paper Covers. Pp. xxx. 122 and viii. 224. Price 3s. each part.

First numbers of the fourth edition, thoroughly revised and considerably enlarged, of Dr. J. C. Flügel's excellent Dictionary of the English and German languages, to be completed in 12 monthly parts. Part I. English-German, A to B. Part II. German-English, A to Capital.

The Century Dictionary: an Encyclopædic Lexicon of the English Language. (T. Fisher Unwin.) Cloth, gilt. Pp. 4,880. Price 42s.

This is the fourth volume, and extends from "M" to "pyx-veil." Two more volumes are to follow. The work, which is American, has been produced under the editorial superintendence of Professor Whitney.

WALFORD, EDWARD, M.A. **The County Families of the United Kingdom; or, Royal Manual of the Titled and Untitled Aristocracy of England, Wales, Scotland, and Ireland.** (Chatto and Windus.) Large 8vo. Cloth. Pp. 1,202. Price 60s.

This bulky volume aims at giving "a brief notice of the descent, birth, marriage, education, and appointments of each person, his heir-apparent or presumptive, as also a record of the offices which he has hitherto held, together with his town address and country residence." The "Windsor Peerage, Baronetage, and Knightage," compiled by the same author, is also published by Messrs. Chatto and Windus at 12s. 6d.

ESSAYS, CRITICISM, AND BELLES LETTRES.

ARNOLD, MATTHEW. **Irish Essays and Others.** (Smith, Elder and Co.) 8vo. Cloth. Pp. 222. Price 2s. 6d.

This is a popular edition, uniform with the previously issued "Literature and Dogma," "God and the Bible," and "St. Paul and Protestantism." There is an opportuneness in the publication, for it was in 1881 that Mr. Arnold remarked, *adpropos* of these same "Irish Essays," that he was curious to know how they would look ten years hence if any one happened then to turn to them.

ARNOLD, MATTHEW. **The Study of Celtic Literature.** (Smith, Elder and Co.) 8vo. Cloth. Pp. 152. Price 2s. 6d.

Another volume in the popular reissue of the late Mr. Arnold's works, uniform with the preceding.

CARLYLE, THOMAS. **Essays on Burns and Scott.** (Cassell and Co.) 12mo. Cloth. Pp. 192. Price 6d.

A very welcome reprint in Cassell's "National Library," now being re-issued in monthly volumes. Professor Henry Morley contributes an introduction.

CARLYLE, THOMAS. **On Heroes, Hero-Worship, and the Heroic in History.** (Cassell and Co.) 12mo. Cloth. Pp. 192. Price 6d.

Another acceptable volume in the same series.

LANG, ANDREW. **Essays in Little.** (Henry and Co.) Crown Cloth. Pp. 205. Price 2s. 6d.

The first volume in the Whitefriars Library of Wit and Humour, which has been designed to "smooth the wrinkles from the brow of care, and to dislodge the sneer from the cynic's lips." It contains a number of critical and humorous essays, most of which have been culled from various magazines; but five of which, including those of Mr. Rudyard Kipling and Mr. R. L. Stevenson, and "The Letters to a Young Journalist," were written specially for this volume.

MAZZINI. **Life and Writings of Joseph Mazzini.** (Smith, Elder and Co.) 8vo. Cloth. Pp. 378. Price 4s. 6d.

This is the fourth volume in the new collected edition of Mazzini's works, and comprises his Critical and Literary Essays. Among the various subjects discussed are the "Philosophy of Music," "Carlyle," the "Minor Works of Dante," and the "Duties of Men."

SPRIGGIE, S. SQUIRE. **The Cost of Production.** (The Incorporated Society of Authors.) Crown. Paper. Pp. 66. Price 2s. 6d.

To the literary aspirant this book will be invaluable for the technical information it contains, while to the unscrupulous publisher it should prove an impediment to the further fleecing of ignorant authors. One learns that if an edition of 350 copies be printed off, a three-volume novel, which is published at 31s. 6d., can be produced at 6s. 6d. apiece. Other details given as to the cost of production are equally curious and equally astonishing.

WRIGHT, ARNOLD. **Baboo English as 'tis Writ.** (T. Fisher Unwin.) 8vo. Fancy covers. Pp. 108. Price 2s.

The examples contained in this little volume—some of which are very amusing—are preceded by an introductory sketch of the Indian Press.

FICTION.

The following list contains most of the works of fiction published during the past month. Two and three volume novels are generally procured at the circulating library, so that the size and price of one volume novels only are here given:—

THREE VOLUME NOVELS.

GOULD, S. BARING. *Urith: A Tale of Dartmoor.* (Methuen and Co.)

TWO VOLUME NOVELS.

CROSS, MARY. *Under Sentence.* (Ward and Downey.)

FREYTAG, GUSTAV. *The Lost Manuscript.* (Brentano.) 8vo. Cloth. Two Volumes. Pp. 409–544. Price 20s.

An American translation from the sixteenth German edition of this celebrated German novel.

RUSSELL, W. CLARK. *A Marriage at Sea.* (Methuen and Co.)

NOVELS IN ONE VOLUME.

BRET HARTE. *A Sappho of Green Springs, and other Tales.* (Chatto and Windus.) 8vo. Cloth. Pp. 310. Price 3s. 6d.

DORMER, DANIEL. *The Mesmerist's Secret.* (Haddon and Co.) Crown. Boards. Pp. 335. Price, 2s.

A sensation novel of more than usual interest.

HAGGARD, H. RIDER. *The Witch's Head.* (Spencer Blackett.) Crown. Cloth. Pp. 344. Price 3s. 6d.

A new edition, with a number of full-page illustrations by Mr. Charles Kerr, of this popular novel.

HOLLY, MARIETTA. *Samantha among the Brethren.* (Ward and Lock.) Crown. Boards. Pp. 387. Price 2s.

The authoress—who calls herself Josiah Allen's wife—has written an amusing book, in the particular style of orthography affected by the Bill Nye school of American humourists. A number of feeble illustrations are added.

JAMES, HENRY. *The Tragic Muse.* (Macmillan and Co.) 8vo. Cloth. Pp. 448. Price 3s. 6d.

One of the newest additions to Messrs. Macmillan's three-and-sixpenny series.

RUX. *Roughing it after Gold.* (Sampson Low.) Crown. Paper. Pp. 152. Price 1s. 6d.

In spite of its literary defects, this novel, which is sensational, and which bristles with interesting and exciting episodes, deserves to be read. Half autobiography, half fiction, it is the account of the wanderings in America of an Irish gentleman in search of a livelihood. He passed through many exciting adventures, which he describes with a directness of style that at once catches and holds the attention of the reader.

VALDES, ARMANDO PALACIO Froth. (Heinemann.) Crown. Paper. Pp. 346. Price, 2s. 6d.

A new volume of the International Library, for the translation of which Mr. Clara Bell is responsible. From the introductory preface, which Mr. Edmund Gosse contributes, one learns that the author was born in 1853, and, although brought up in the legal profession, soon became a regular contributor to the *Revista Europea*, of which journal he afterwards assumed the editorship. He is the author of several novels, "Froth" being his latest. It is a satiric picture of fashionable society life in modern Madrid, and is undeniably powerful without being disagreeably realistic.

GEOGRAPHY AND TRAVEL.

BACON'S *New Map of Switzerland.* (Bacon and Co.) Cloth case. Price 1s.

A handy little pocket map, brought up to date, and showing all the railways and diligence routes.

BACON'S *Cycling Road Map of England and Wales.* (Bacon and Co.) Cloth case. Price 1s.

A remarkably clear, accurate map, giving all the high roads which are adapted for cycling. This map will also be useful for the ordinary walking tourist.

WARD, HERBERT. *My Life with Stanley's Rear Guard.* (Chatto and Windus.) Sm. 8vo. Cloth. Pp. viii. 169. Price 1s. 6d.

"A picture of life as it really was at Yambuya, avoiding all controversy." Mr. Ward was hundreds of miles away when some of the incidents which have most stirred the public mind are alleged to have happened. His narrative takes the form of a diary.

HISTORY.

BEAVER, ALFRED. *Memorials of Old Chelsea.* (Elliot Stock.) Parts I and II. Price 2s. each. Quarto.

An excellent history of the Village of Parishes, illustrated with numerous sketches and maps by the author.

COGHLAN, T. A. *The Wealth and Progress of New South Wales, 1889-90.* (Charles Potter, Sydney.) 8vo. Cloth. Pp. 870.

This is the fourth yearly issue of this work. Mr. Coghlan, who is the Government statistician, has collected, in a comparatively small space, a wonderful amount of information of a statistical and general character relating to the colony. Diagrams and maps give clearness to the letterpress.

KINGSFORD, WILLIAM, LL.D., F.R.S. *The History of Canada.* (London: Kegan Paul, Trübner and Co.) 8vo. Cloth. Pp. xxiv. 598. Maps.

This, the fourth volume, brings to a conclusion the history of French rule in Canada, and may be regarded as an introduction to the history of British rule in that dominion. Mr. Kingsford hopes to continue his "History" to February, 1841, a date within half a century of the present time, when the Union of the Provinces was consummated. It should be added that the present volume covers the period 1766-1768.

MORLEY, HENRY, LL.D. (Editor). *The History of Florence by Niccolò Machiavelli.* (Routledge and Sons.) 8vo. Cloth. Pp. 444. Price 3s. 6d.

This is by no means the least welcome reprint in this useful series. The text is that of an English translation published in 1675, and is prefaced by an introduction from the pen of the general editor, Professor Henry Morley. The price of the series, we observe with regret, has been raised.

SAINT-AMAND, IMBERT, DE. *Marie Antoinette and the End of the Old Regime.* (Hutchinson and Co.) Crown 8vo. Cloth gilt. Pp. 300. Portrait. Price 5s.

A translation of one of a series of volumes recently published in France, containing accounts of the lives and environments of some of the famous women who presided over or figured at the French Court. It is rendered into English by Mr. Thomas Sergeant Perry, and forms the initial volume in a "Famous Women of the French Court" series.

SAINT OMOND, IMBERT DE. *Citizeness Bonaparte.* (Hutchinson and Co.) Cr. 8vo. Cloth gilt. Pp. 306. Portrait. Price 5s.

This is another volume in the same series as the preceding works on the Empress Mary Louise. "The Court of the Empress Josephine," etc. are to follow.

LAW, POLITICS, AND SOCIETY.

CHAPMAN, ALFRED. *Income Tax: How to get it Refunded.* (Effingham, Wilson and Co.) 8vo. Limp cloth. Pp. 48. Price 1s.

This is not in the strict sense of the term a legal work, but the subject on which it deals is of such importance as to justify its being mentioned here. The number of people who, through ignorance of the law, waste their money in the payment of unnecessary taxes is quite incredible. The authorities, it must be borne in mind, do not consider it necessary to offer deductions, but consider it sufficient to allow them when claimed.

FARRER, SIR THOMAS H. *Mr. Goschen's Finance 1887-1890.* (Liberal Publication Department.) Cloth. Pp. xvi. 162. Price 2s. 6d.

A powerful indictment, reprinted from the three articles in the *Contemporary Review*, which appeared in October, November, and December, 1890. Sir Thomas Farrer first criticises Mr. Goschen's Imperial and Local Finance, and then points out "what might have been or might still be done."

HOLLAND, SPENCER L. *The Juryman's Handbook.* (Effingham, Wilson and Co.) 8vo. Limp cloth. Pp. 100. Price 1s.

This is one of Wilson's "Legal Handy Books," and gives in small compass, and in readable form, all that the juryman needs to know concerning the duties which he may be called upon to perform. No more handy or more useful volume has appeared in the series to which it belongs.

LAW, JOHN. *In Darkest London.* (William Reeves.) 8vo. Paper covers. Pp. 282. Price 1s.

This remarkable study, from the pen of Miss Harkness first appeared as a serial in the *British Weekly*, under the title of "Cap and Lobes: A Story of the Salvation Army." The new and popular edition contains a sympathetic introduction by General Booth.

LELY, J. M. Copyright Law Reform. (Eyre and Spottiswoode.) 8vo. Paper covers. Pp. 110. Price 1s. 6d. Those who desire to know something of the anomalies of our present law of copyright and of the steps necessary to its reform will do well to provide themselves with this little *brochure*. It contains an exposition of Lord Monckswell's Bill now before Parliament, together with extracts from the Report of the Commission of 1878 and the Berne Convention and American Copyright Bill. The compiler is one of the members of the Copyright Committee of the Incorporated Society of Authors.

MACKAY, THOMAS (Editor). A Plea for Liberty. (John Murray.) 8vo. Cloth. Pp. 214. Price 12s.

This is described as "An argument against Socialism and socialistic legislation," and may be regarded as the most important manifesto which has been issued by the Individualists in recent years. Mr. Herbert Spencer contributes an Introduction; and among the subjects discussed by the various writers are the "Impracticability of Socialism," "Socialism at the Antipodes," "Working Class Discontent," "Free Education," and "Free Libraries."

MONTAGUE, F. C. (Editor). A Fragment on Government, by Jeremy Bentham. (Oxford: At the Clarendon Press.) 8vo. Half-bound. Pp. xii. 242.

A workmanlike edition of a piece which has long been out of print. Mr. Montague prefixes an introduction, in which he "aims at showing the place of Bentham in the history of thought and the significance of the 'Fragment' as a contribution to political philosophy."

WINTRE, ALEXANDER. The Elmira Reformatory. (Sonnenschein.) Crown. Cloth. Pp. 168. Price 2s. 6d.

A new volume of the Social Science Series. A comprehensive account of the work which is being carried out at the New York State Reformatory, by Mr. Z. R. Brockway, in the humanising and bettering of criminals by the introduction of a bracing, moral, and physical training. The prisoner does not—as in the pernicious European system have to work out a definite sentence, but he is liberated when he has shown himself capable of living a human and better life.

POETRY AND THE DRAMA.

ALDRICH, THOMAS BAILEY. The Sister's Tragedy, with other Poems, Lyrical and Dramatic. (Macmillan and Co.) 8vo. Cloth. Pp. 206. Price 3s. 6d.

A new volume of poetry from the pen of a well-known American novelist and poet.

ARCHER, CHARLES (Translator). Rosmersholm. (Walter Scott.) 8vo. Paper covers. Pp. vi. 114. Price 1s.

This translation—to which Mr. William Archer, one of the most enthusiastic of Ibsen's disciples, contributes a short preface—was acted at the Vaudeville Theatre on February 23rd. Interesting as it is to read, it proved a complete failure upon the stage.

ARNOLD, SIR EDWIN. The Light of the World; or, the Great Consummation. (Longmans, Green and Co.) 8vo. Cloth. Price 7s. 6d. net.

The theme of this poem is the character of Christ as revealed in his life on earth; the characteristic features of his teaching being skilfully contrasted with those of Buddha. Long extracts from the poem have appeared in all the newspapers; but perhaps the best general description of it is that contributed by Archdeacon Farrar to the current number of *Longman's Magazine*.

DARLING, ISABELLA F. Poems and Songs. (Hay Nisbet and Co.) Crown. Cloth. Pp. 240. Price 2s. 6d. Some of the poems in this volume are good, and are worth reading, but the "get up" is very bad, the printing and binding being especially poor.

DIECKS, RUDOLF (Editor). The Plays of Richard Brinsley Sheridan. (Walter Scott.) 8vo. Cloth. Pp. xxxii. 329. Price 1s.

The latest volume in the Camelot series does not call for special remark. The six plays of which it consists are introduced by a short biographical and critical introduction.

HICKLEY, EMILY H. Verse-Tales, Lyrics, and Translations. (Elkin Mathews.) Crown, boards, 120 pp. Price 5s.

It is seldom that one comes across a more delightful volume of verse than this. The ballads "Father Damien, of Molokai" and "The Great Armada" are, perhaps, the best things in the volume, which is very daintily and prettily "got up."

HULBURD, PERCY (Editor). English Love Lyrics. (Walter Scott.) 8vo. Cloth. Pp. xxx. 222. Price 1s.

English poetry is extremely rich in love lyrics, and some of the best of these are included in Mr. Hulburd's anthology. The period covered is that which lies between the years 1500 and 1800; and among the poets whose works are laid under contribution are Raleigh, Sidney, Marlowe, Shakespeare, Jonson, Herrick, Lovelace, Congreve, Aaron Hill, Ambrose-Phillips, Burns, Byron, Scott, and many others. The selection is prefaced by a brief essay.

MORRIS, LEWIS. A Vision of Saints. (Kegan Paul, Trench, Trübner and Co.) 8vo. Cloth. Price 6s.

A series of blank-verse poems, in which Mr. Lewis Morris has endeavoured to do for "the beautiful Christian legends and records that which has so often been done for the mythology of Greece." Bunyan, Father Damien, Henry Martyn, and many others find a place in Mr. Lewis Morris's roll of "saints." How far he has succeeded in his task, and whether his poem be a "superb thing," or the most mediocre rubbish ever written, are questions which may be left to the reader to decide. The critics—*mirabile dictu!*—differ in their views of the book.

WRIGHT, WILLIAM ALDIS (Editor). The Famous History of the Life of King Henry the Eighth. (Oxford: At the Clarendon Press.) 8vo. Stiff covers. Pp. xlviii. 176. Price 2s.

An edition in the familiar form favoured by the Syndics of the University Press. Mr. Wright contributes a learned introduction, and the text is followed by elaborate notes.

WRIGHT, WILLIAM ALDIS (Editor). The Works of William Shakespeare, Vol. I. (Macmillan and Co.) 8vo. Cloth. Pp. xvi. 520. Price, 10s. 6d.

This volume begins a new edition of the Cambridge Shakespeare, which was first published in 1863. The text is based on a thorough collation of the four folios and of all the quarto editions of the separate plays, and of subsequent editions and commentaries. The first volume of the new edition contains, "The Tempest," "The Two Gentlemen of Verona," "The Merry Wives of Windsor," "Measure for Measure," and "The Comedy of Errors."

RELIGIOUS WORKS.

CARTER, F. E., M.A. Preparation for Worship. (Longmans, Green and Co.) 8vo. Cloth. Pp. x. 60. Price 2s.

A series of five short addresses delivered in St. Paul's Cathedral during Lent, 1889, upon the last answer in the Church Catechism. This answer enjoins all who come to the Lord's Supper "to examine themselves whether they repent themselves truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death and be in charity with all men."

HORTON, R. F. The Book of Proverbs. (Hodder and Stoughton.) Crown. Cloth. Pp. 412. Price 7s. 6d.

A volume of the "Expositor's Bible."

LIDDON, H. P., D.D. (the late). Passiontide Sermons. (Longmans, Green and Co.) 8vo. Cloth. Pp. xii. 300. Price 5s.

This volume differs from the others issued in the same series in that the sermons which it contains have hitherto been unpublished. They have been printed from the late Canon Liddon's manuscripts.

LOVEL, ARTHUR. The Ideal of Man. (Chapman and Hall.) Crown. Cloth. Pp. 250. Price 3s. 6d. A short but abstruse theological treatise.

LUMBY, Rev. J. R., D.D. The First Book of the Kings. (Cambridge: at the University Press.) 12mo. Cloth. Pp. 144. Maps. Price 1s.

We can cordially recommend this little book. The introduction discusses the question of authorship and date in a plain but scholarly fashion, while the footnotes throughout are brief, pointed, and helpful. It forms a volume of the "Smaller Cambridge Bible for Schools" series.

SCIENCE AND MEDICINE.

BROWNE, LENOX, F.R.C.S. Koch's Remedy in Relation specially to Throat Consumption. (Baillière, Tindal and Cox.) 8vo. Cloth. Pp. xi. 114. Price 5s.

The controversy concerning Dr. Koch's cure still goes on. In the volume under notice, Dr. Lennox Browne, who is a specialist in all throat troubles, contends that the local effects and therapeutic value of the remedy can be most advantageously observed in the throat and larynx. He proceeds to explain the general phenomena of the cure, and the details of its administration.

COATES, JAMES. How to Read Heads. (Hay Nisbet and Co., Glasgow.) 12mo. Boards. Pp. 120. Price 1s.

The second volume of the "Mental Science Series." The book consists of practical lessons on the application of phrenology to the reading of character, illustrated by a few heads of well-known men. We learn, among other things from the book, that the Rev. Hugh Price Hughes "has not the fine moral courage and intellectual brain of Canon Wilberforce, but he excels him in audacity, egoism, and self-assurance as an aggressive Christian."

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KOVALEVSKY, MAXIME. Modern Customs and Ancient Laws of Russia. (David Nutt.) 8vo. Cloth. Pp. x. 260.

This volume contains the Lichster Lectures for 1889-90, and comprises a good deal of matter interesting to the student of Russian life. There are chapters on the matrimonial customs and usages of the Russian people, on the state of the modern Russian family, on the Russian village community, on Russian folk mores, on old Russian Parliaments, and on personal servitude.

LADD, GEORGE TRUMBULL. Outlines of Physiological Psychology. (Longmans, Green and Co.) 8vo. Cloth. Pp. xii. 506.

A text-book of mental science for academies and colleges, the material of which has been arranged so as to adapt it for learning with the least unnecessary expenditure of strength and time.

MACKENZIE, SIR MORELL, M.D. The Hygiene of the Vocal Organs: a Practical Handbook for Singers and Speakers. (Macmillan and Co.) 8vo. Cloth. Pp. xvi. 288.

A most useful work to all who have to speak or sing. In the present edition—the seventh—Sir Morell replies to Professor Garcia's criticisms of the work published in *Centralblatt für Laryngologie*.

MEADOWCROFT, WILLIAM H. The ABC of Electricity. (John Heywood.) Crown. Cloth. Pp. 108. Price 2s.

Mr. T. A. Edison, to whom the proof-sheets of this book were submitted, has written to the author stating that, in his opinion, the statements are all correct, and that the treatment of the subject, and arrangement of the matter, have impressed him favourably. A number of diagrams are added.

STEEL, R. E., M.A. A Class Book on Light. (Methuen and Co.) 8vo. Cloth. Pp. xvi. 184. Price 2s. 6d.

This is a text book for schools and science classes, which aims at something more than merely cramming the student with facts for the examiner. An endeavour has been made to give the reader clear and accurate conceptions of the elementary principles of optics. No attempt has been made to adapt the work to the syllabus of any examination.

STRONG, HERBERT A., WILLEM S. LOGEMAN, and BENJAMIN IDE WHEELER. Introduction to the Study of the History of Language. (Longmans, Green and Co.) 8vo. Cloth. Pp. x. 436. Price 10s. 6d.

This is an introduction to a far more elaborate work. "In the following pages," say the authors in their preface, "an attempt has been made to enable students to grasp the main points of one of the most important philologic works which have been published during the last ten or twenty years—Paul's *Principien der Sprachgeschichte*."

SUCKLING, FLORENCE HORATIA. The Humane Educator. (Simpkin, Marshall, Hamilton, Kent and Co., Limited.) 8vo. Cloth. Price 3s. 6d.

One of the cheapest books, both in quality and quantity, published. I mentioned this book in the Christmas number, and expected great things of it, and my expectations have been more than realised. Humanity to animals forms the subject matter. The best thoughts from the best writers, both in prose and poetry, on the subject have been brought together, making up a volume which should be in every family and in every home.

THOMPSON, SIR HENRY. Food and Feeding. (Warne and Co.) 8vo. Cloth. Pp. 222. Price 3s. 6d.

The subject matter of this work (which is now in its sixth volume) may be regarded by some as trivial; but the fact that a distinguished physician has thought it worthy of special study goes to show that it possesses considerable scientific interest and importance. The science is sound; and the gastronomical portions of the book—have they not been praised by Mr. George Augustus Sala? What need have we of further witness?

WILSON, EDWARD L. Photographic Mosaics, 1891. (E. L. Wilson, New York.) Crown paper. Pp. 288.

To the photographic student this annual should be invaluable. Some excellent process illustrations are added to the text, which includes not only a large amount of valuable technical information, but also a number of short tales and sketches bearing on photographic subjects.

SOME FRENCH BOOKS.**HOUSAGNE, ARSENE. Mes Confessions.** (E. Dentu, Paris.) 8vo. Price, 6 fr.

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Volume forming one of the series of *Artistes Célèbres*, edited by M. Eugène Muntz.

TALLEYRAND, DE VICOMTE. Mémoires. (Albert Savine, Paris.) 8vo. Price 3 fr. 50 c.

A collection of hitherto unpublished letters and papers. Edited by Jean Gorsals.

GONCOURT, DE E. Le Journal des Goncourt. (Bibliothèque Charpentier, Paris.) 8vo. Price 3 fr. 50 c.

Second part of the literary brothers de Goncourt's memoirs.

MILLET, RENE. Souvenirs des Balkans. (Hachette et Cie, Paris et Londres.) 16mo. Price 3 fr. 50 c.

Interesting description of the Balkan States, including a survey of the route from Salonica to Belgrade, and from the Danube to the Adriatic.

THE BLUE BOOKS OF THE MONTH.

A VERY large number of Blue Books and Parliamentary papers have been issued during the month of February, the more important of which are enumerated and described in the following list. Those who desire a more complete enumeration can obtain the same of Messrs. Eyre and Spottiswoode, Queen's Printers, East Harding Street, E.C., from whom all or any of the publications mentioned below may be purchased:—

I.—ARMY AND NAVY.**ARMY. Explanation of Estimates.**

Statement showing, approximately, the sums provided in the Army Estimates for 1891-92 for each arm of the service and for various miscellaneous establishments, and the estimated cost of the personnel of the army. (Pp. 16. Price 2½d.)

NAVY. Speed and Horse-Power of Ships.

Return "showing in regard to ships launched since January, 1883, the estimated and actual speed and estimated and actual horse-power." (Pp. 12. Price 2½d.)

II.—DOMESTIC.**CORN AVERAGES. Tables.**

Statistical Tables of Corn Prices for the year 1890; with Comparative Tables for previous years, and Memorandum. (Pp. 24. Price 3d.)

PROFIT SHARING. Report.

Report to the Board of Trade on Profit Sharing. Describes the various forms which profit sharing takes, discusses its general history and economic results, and gives an account of the co-operative workshops of England, Germany, and France. The appendices supply *inter alia* a list of British, French, and American profit-sharing firms. (Pp. 44. Price 4½d.)

POOR LAW. Persons in Receipt of Relief.

Return "showing in respect of each union and parish under a separate Board of Guardians in England and Wales the number of persons of each sex in receipt of in-door or of out-door relief on the 1st day of August, 1890, who were over sixty years of age." The total number of paupers in receipt of relief on the day in question was 286,867. They are classified according to ages in this Return. (Pp. vi. 34. Price 4d.)

RAILWAYS. Return of Accidents.

Returns of Accidents and Casualties as reported to the Board of Trade by the several Railway Companies in the United Kingdom during the nine months ending 30th September, 1890, together with the Reports of the Inspecting Officers of the Railway Department to the Board of Trade upon certain accidents which were inquired into. During the nine months covered by the Returns 16 persons were killed and 308 injured, as compared with 84 killed and 862 injured during the corresponding period in 1889. (Pp. 70. Price 7d.)

III.—EDUCATION.**EDUCATION. Code of Regulations, 1891.**

Code of Minutes of the Education Department laid on the table of both Houses of Parliament, pursuant to the 97th section of the Elementary Education Act, 1870. Contains chapters on subjects, inspection, teachers, grants, training colleges, pensions, etc. The schedules contain particulars of the pass requirements in various standard, class, and specific subjects, together with other useful memoranda and information. (Pp. 32. Price 5½d.)

IV.—FOREIGN.**PEASANT PROPRIETORS. Reports on their position Abroad.**

Reports from Her Majesty's representatives abroad on the position of peasant proprietors in the countries in which they reside. Austria-Hungary, Belgium, Denmark, France, Germany, the Netherlands, Sweden, Switzerland, and the United States are the countries from which reports are sent. (Pp. 72. Price 4d.)

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Abbreviations of Magazine Titles used in this Index.

- All. W. All the World
A.C.Q. American Catholic
Quarterly Review
A.R. Andover Review
A.A. Anglo-Austria
A.A.P.S. Annals of the American
Academy of Political
and Social Science
Ant. Antiquary
A. Arena
Arg. Argosy
Art J. Art Journal
A.L. Art and Literature
As. Asclepiad
A.S. Asiatic Quarterly
Astrol. M. Astrologer's Maga-
zine.
Ata. Atalanta
A.M. Atlantic Monthly
Au. Author
Bank. Bankers' Magazine
Bla. k. Blackwood's Magazine
B.T.J. Board of Trade Journal
Bk-wm. Bookworm
B.O.P. Boy's Own Paper
Cal. R. Calcutta Review
C.F.M. Cassell's Family Maga-
zine
C.S.J. Cassell's Saturday
Journal
C.W. Catholic World
C.M. Century Magazine
C.J. Chambers's Journal
Chaut. Chautauquan
Chm. Chm. Churchman
Ch. Mis. I. Church Missionary In-
telligence and Re-
cord
Ch. M. Church Monthly
Ch. Q. Church Quarterly Re-
view
Ch. R. Church Reformer
Cl. R. Clergyman's Magazine
Com. Commonwealth
C.D. Coming Day
Cong. R. Congregational Review
C.P. Contemporary Pulpit
C.R. Contemporary Review
C. Cornhill
Cos. Cosmopolitan
Crit. R. Critical Review
Down. R. Downside Review
D.R. Dublin Review
Econ. R. Economic Review
E.R. Edinburgh Review
Ed. Education
E.H. English Historical Re-
view
E.I. English Illustrated
Magazine
Esq. Esquiline
Ex. Expositor
Ex. T. Expository Times
Fl. Fireside
F.R. Fortnightly Review
F. Forum
G.M. Gentleman's Magazine
G.O.P. Girl's Own Paper
Gold. G. Goldsworthy's Geogra-
phical Magazine
G.W. Good Words
G.T. Great Thoughts
Groom. Groombridge's Maga-
zine
Harp. Harper's Magazine
High. M. Highland Monthly
H.C. Home Chimes
H.F. Home Friend
Hom. R. Homiletic Review
H. Housewife
Hy. Hygiene
Ig. Igdrasil
I.N.M. Illustrated Naval and
Military Magazine
I.J.E. International Journal of
Ethics
Ir. E.R. Irish Ecclesiastical
Record
Ir. M. Irish Monthly
Jew. Q. Jewish Quarterly
J.E. Journal of Education
J. Micro. Journal of Microscopy
and Natural Science
J.R.A.S. Journal of the Royal
Agricultural Society
J.R.C.I. Journal of the Royal
Colonial Institute
J.R.S.S. Journal of the Royal
Statistical Society
Jur. R. Juridical Review
Kg. Kindergarten
K.O. King's Own
K. Knowledge
Lad. Ladder
L.T. Ladies' Treasury
Lamp Lamp
Law. M. Law Magazine & Review
Law. Q. Law Quarterly Review
L.H. Leisure Hour
L.W. Life and Work
Lipp. Lippincott's Monthly
L.F. Little Folks
L. Q. London Quarterly Re-
view
Long. Longman's Magazine
Luc. Lucifer
Ly. Lyceum
Mac. Macmillan's Magazine
M.A.H. Magazine of American
History
M. Art. Magazine of Art
Man. Q. Manchester Quarterly
M.E. Merry England
M.N.C. Methodist New Con-
nexion Magazine
Mind. Mind
Mis. R. Missionary Review of
the World
Mon. Monist
M. Month
M.C. Monthly Chronicle of
North Country Lore
and Legend
M. P. Monthly Packet
Mur. Murray's Magazine
Mus. T. Musical Times
Nat. Nationalist
Nat. R. National Review
N.N. Nature Notes
N.H. Newbery House Maga-
zine
N.E.M. New England Magazine
New R. New Review
N.C. Nineteenth Century
N.Mus. J. Nonconformist Musical
Journal
N.A.R. North American Re-
view
O.D. Our Day
O. Outing
Pac. Q. Pacific Quarterly
P.E.F. Palestine Exploration
Fund
P.R. Parents' Review
Pater. Paternoster Review
Path. Path
P.F. People's Friend
Photo. Q. Photographic Quarterly
Photo. R. Photographic Reporter
Phren. J. Phrenological Journal
Phren. M. Phrenological Magazine
Pion. Pioneer
P.L. Poet Lore
P. Portfolio
P.R.R. Presbyterian and Re-
formed Review
P.M.M. Primitive Methodist
Magazine
P.M.Q. Primitive Methodist
Quarterly Review
P.R.G.S. Proceedings of the Royal
Geographical Society
Psy. R. Proceedings of the
Society for Psychical
Research
Psy. Psyche
Q.J.Econ. Quarterly Journal of
Economics
Q.R. Quarterly Review
Q. Quiver
Scots. Scots Magazine
Scot. G. M. Scottish Geographi-
cal Magazine
Scot. R. Scottish Review
Scrib. Scribner's Magazine
Shaks. Shakspearean
Soc. R. Social Review
State. Statesman
Str. Strand
S.D. Subjects of the Day
S. Sun
Sun. H. Sunday at Home
Sun. M. Sunday Magazine
Sun. R. Sunday Review
S.T. Sword and Trowel
Syd. Q. Sydney Quarterly
T.B. Temple Bar
Th. Theatre
Theol. M. Theological Monthly
Time. Time
Tim. Timehri
Tin. Tinsley's Magazine
U.S.M. United Service Magazine
U. South. University of the South
Magazine
W.R. Westminster Review
W.Photo. Wilson's Photographic
Magazine
W.M. Workers' Monthly
Y.E. Young England
Y.M. Young Man

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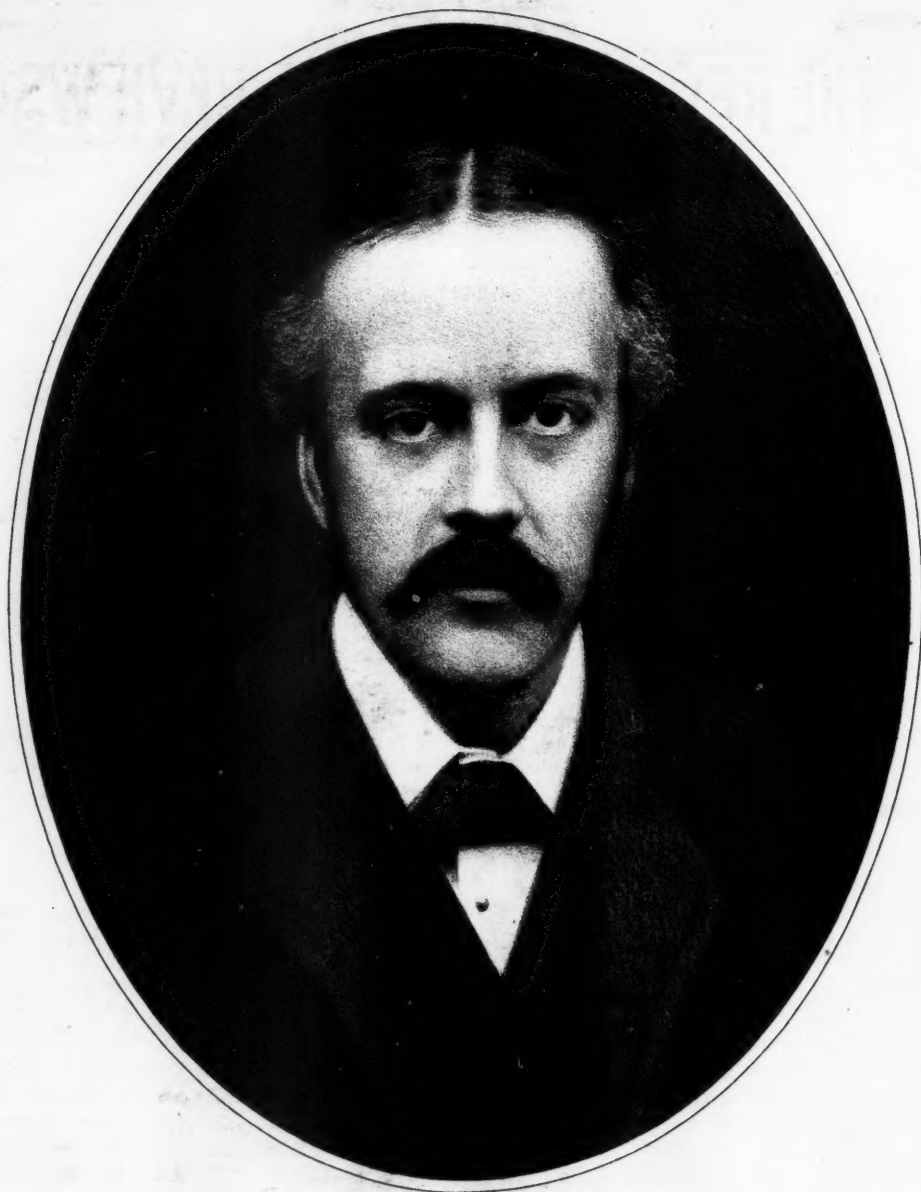
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